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In Woods of **GOD-REALIZATION**

OR

The Complete Works of Swami RAMA TIRTHA

— 5351

VOLUME VII

INDIA, THE MOTHERLAND

199.54 —
Ram / R.T.P.L.

Seventh Edition



Copies 2000]

1951

[Price Rs. 2/4/

MUNSHI RAM MANOHAR LAL

SANSKRIT & HINDI BOOK-SELLERS

NAI SARAK, DELHI-8.

PUBLISHED BY
The Rama Tirtha Pratisthan
(The Rama Tritha Publication League)
LUCKNOW (INDIA)

CENTRAL ARCHAEOLOGICAL
LIBRARY, NEW DELHI.

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PRINTED AT
Vedanta Printing Press,
25 Marwari Gali
LUCKNOW

PREFACE

The Readers of 'In Woods of God-Realization' are aware of the fact that the works of Swami Rama Tirtha published originally in four volumes were later on brought out in eight volumes in 1930.

Lately a suggestion was placed before the management that these volumes should be of uniform size as far as possible and some of the lectures should be put under the appropriate titles which each volume suggested. Some matter which was not already published in these volumes had also to be brought out.

The Rama Tirtha Pratishthan, therefore, evolved a scheme early in 1947 to publish the complete works of Swami Rama Tirtha 'In Woods of God-Realization', in 12 volumes as follows:—

- (1) The Pole Star Within
- (2) The Fountain of Power
- (3) Aids to Realization
- (4) Cosmic Consciousness and How to Realize it

- (5) The Spirit of Realization
- (6) Sight seeing from the hill of Vedanta
- (7) India—the motherland
- (8) Forest talks
- (9) Mathematics and Vedanta
- (10) Snapshots
- (11) Precious gems
- (12) Musings of the Poet-Monk.

Now this volume is published under the new scheme while other volumes are in the course of publication likewise. How the lectures have been redistributed would be manifest from a perusal of the full scheme.

I hope the blessed readers will appreciate our effort in this direction.

RAMESHWAR SAHAI SINHA

M. L. A.

Hony. Secretary.

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RAMA'S MESSAGE

Whether working through many souls or alone, Rama seriously promises to infuse true life and dispel darkness and weakness from India within ten years, and within the first half of the twentieth century, India will be restored to more than its original glory. Let these words be recorded.....1904

The first part of the paper
 is devoted to a general
 discussion of the problem
 and the methods used in the
 investigation. The second part
 contains the results of the
 calculations and the third part
 discusses the physical interpretation
 of the results.

APPRECIATION

BY

MR. PURAN SINGH

(*"Indian Review," February, 1912.*)

From the heart of the people of this country once did rise prayers breathing peace for the whole universe. It was when they were tired of war and conquest, it was when the warrior race came home and saw that they had sold their soul for a mess of pottage—earthly empire. When the Aryan mind found that the battles won were really the battles lost, it turned inward. The spirit of renunciation completely vanquished the spirit of conquest in them. Peace and Love spread over the land and made it the holy land of the neighbouring races. From that time on, that page of Indian history has been considered blank where the life of renunciation is absent. In India, the ideal is not to measure success by the amount of gold one can manage to accumulate, nor even by the amount of knowledge one toils to

store, nor by rank, nor by position, but only by the amount of self-knowledge and self-culture. Man is to be judged not by his outer circumstances but by his inner experiences. It is inner man only that is held worshipful. The silent inner life of the sage, though by no means eventful to outward seeming, reflected as it is from moment to moment in a smiling, profile, kind look, generous heart and tranquil mind is, in fact, the only true life whose evolution mankind ought to study. The story of such a life would consist in recounting the inner experiences of the saint in the form of his thoughts and teachings still more in depicting the saint himself with his mystery-opening smiles and glances. Swami Rama's biography is that of the inner man. It is but the silent evolution of his mind, emerging from the world of matter by slow processes of self-realization and entering into the domain of spirit.

Swami Rama's life is a rural hymn set in the tunes of the prairie and the jungle, singing of universal peace and love. It is the same note that had its birth in the glorious *Upanishads*. Nothing new about it but the

singing of it, Swami Rama raised it once again from the bottom of his soul and he poured it forth in savage cries calling man from discord to harmony, from difference to agreement, in-difference, from self to self-in-all, from diversity to unity-in-diversity. He called man away from hatred to love, from war to peace. From him did flow good will to all and charity of thought and feeling. He was a poet of the inner man and the inner nature. To him all men and things were divine. "*Tatvamasi*"— "*Thou art That*," "*Ekamevadvitiyam*"— "*One without a Second*," these two *mantrams* may be said to be the two golden wings, balanced on which this ethereal *Hansa* soared every hour of his life into the eternal blue and soaring ever soared further and further till he was lost in Infinity.

Swami Rama was born in 1873 at Muraliwala, a small village in the District of Gujranwala, Punjab. He was born in a poor Brahman family. It is said, Goswami Brahmans of Murliwala are the direct descendants of Goswami Tulsi Das, the famous author of the Hindi Ramayan. His father Goswami

Hirananda had no means of livelihood except what the spiritual tours undertaken by him to *Peshawar* and *Swat* brought him. He was the family Guru of the Hindus of the North-Western Frontier Province. Goswami Hirananda had to go to his disciples on ministering tours from time to time. Swami Rama's mother died a few days after his birth. He was brought up on cow's milk. It may be remarked here that though a Punjabee, Swami Rama's staple diet was milk and rice. He was very fond of milk and he could drink about 5 seers of it at a time. Swami Rama was thus born under the lowly roof of a poor Brahman family. He became a student at the age of five. His childhood and boyhood were passed in hard study. As he reached the higher classes, his father was not able to support him, and as a student he lived in extreme poverty. The dress of the boy Rama consisted of a shirt, a pair of Punjabee trousers and a small turban, each made of a cheap and very coarse country cloth, the entire outfit costing about Rs. 3. His fellow-students relate that at times, he would forego his meals for the oil of his midnight lamp

in his College days. Many a time he had to starve for days together without, however, showing the least signs of suffering or sorrow on his face, for he attended College regularly with a calm and peaceful appearance and kept to his studies as usual.

He had a soft handsome face of a typical Aryan cut. The eye-brows arched over deep black eyes, which showed the mystery and love of his soul. In contrast with a big, broad, prominent forehead, showing high intellectual power, there was feminine softness round his lips. When he was serious, the lower lip pressed against the upper on a small round chin, which betokened indomitable strength of will. As a College boy, he seemed to give no promise of his remarkable after-career, but whosoever saw him even then, was impressed with his angelic nature and with a purity and innocence of life rarely met with. He was bashful like a modest girl. Living as he did in the light of love, he looked transparently pure through his small, frail, fair-coloured body. But under this unassuming humble appearance there lay hid a remarkable man with some lofty

aspirations and noble aims, which the Brahman boy thought too sacred to be uttered. With tears in his eyes, with the humility of a disciple in his heart, with the silence of a maiden and with the will of a conqueror, this angelic student was toiling like a soldier day and night in the temple of knowledge. He was always ahead of his fellows. His studies were vast. The amount of knowledge and information on literary and philosophic subjects that he commanded as a Swami was marvellous. It seemed as if he was acquainted with the whole range of human thought.

At the age of about twenty, he became M. A., in Mathematics. After that, for four years he served in different capacities as a Professor and a Lecturer. At the end of the year 1899, after a year of his leaving Lahore for the forests, he became a Sannyasin. The marvellous store of his knowledge was thus gathered by him in the short space of 26 years. Every minute that passed him could not go without paying toll to Swami Rama. Besides passing the University Examinations with great credit and securing high places and

scholarships, he had become at home with the writings of Hafiz, Maulana Rumi, Magrabi, Umar Khyam and other Sufi masters of Persia. He had waded through the whole literature of Philosophy both Eastern and Western. He had finished many readings of Upanishads in his College days. He was enamoured of the beauties and sweetness of Hindi, Urdu and Punjabee poets.

The rigour of circumstances and intense work had told on his health. When he came out as an M. A., everybody wondered how could life suffer to remain linked to the skeleton of a body which he carried about. There was hardly any flesh on his bones. His head rested on a thin, bony, crany neck. His voice was then hoarse and he could hardly speak properly. So weak physically was he. But he resolved then to have a strong body by putting himself through a regular course of physical exercise and overdoses of milk, he within a short time, recovered his health. He delighted in designing new methods of physical exercise. Ever since then, he could never forego his daily exercise. He was seen, even

a few minutes before his death, taking as was his wont, his physical exercise. Thus out of a thin, frail body, he managed to emerge a strong man of stag-like nimble activity. He was a great and swift walker. He could walk more than 40 miles a day as a Swami in the Himalayan hills. He won in America a 40 miles race, which he ran out of fun, in competition with some American soldiers, coming two hours ahead of the winner. Once as he was walking fast in San Francisco streets, he was accosted by an American with the remark that he walked as if the land belonged to him. "Yes," said Swami Rama smilingly and walked away. He scaled Gangotri, Jumnotri, and Badrinath peaks, clad in a small strip of a loin cloth and a blanket. He crossed from Jumnotri to Gangotri through glaciers. He lived in snows, slept in caves in thick dreary jungles all alone. The mountain people, whom the writer has met and talked with, believed the Swami to be a *Deva*, so strong, that he would ferry their cattle from the opposite bank to this side of their village across a swift hill torrent in the rainy season. At midnight,

he would leave his *Asana* and go roaming in the dark jungles defying death and fear. Those that have seen him as a starving youth of an extremely frail body when he was a student at Lahore, could not possibly recognise that wan-white, emaciated face in this wild man of the woods, so fearless, so bold, so vehement, so strong and so roseate. His face was now full, beautifully tinted, and his eyes half closed with divine intoxication. With all this exuberance of physical and spiritual energy, Swami Rama presented to the world the masterpiece of his life work, namely, his personality.

Swami Rama's personality may be described as explosive. He would remain silent for months together as if he had nothing to say. He remained merged in joy. All of a sudden he will burst out like a volcano and give out his thoughts in a wild manner. Whenever he spoke or wrote, one could be sure of getting something very refreshing and original. It seems he could not remain long in society without feeling some kind of loss which entailed weariness of soul to him. He used to

run back to the mountainous solitudes to recover himself. There he would keep peace with running waters, with glorious sky and would lie on rocks for hours together with his eyes closed and his body thrown in the sunlight.

Swami Rama's highly cultivated emotion formed another attractive feature of his personality. Deep sincerity rained down from his eyes in such an abundance. His sweetness was irresistible. Mohammedans and Hindus love him alike. The people of different races could see and recognise in this man, Swami Rama some family likeness with themselves. Americans called him an American, Japanese called him a Japanese, Persians saw a Persian in him.

To see Swami Rama was to feel inspired with new ideals, new powers, new visions and new emotions.

Another feature which contributed to the charm of his very presence was his bold independence of thought, his great towering intellect. Whatever he taught he had not only thought upon, but he had actually seen its working in his own life. He used to say

that he believed in *experimental religion*. According to him the art of living consists in *luminous belief*. Theology has very little to do with the inner religion of the living man. If you are a living man, test the truth by trusting your life to it. Just as in Science, authority has little weight in arriving at Truth, so in religion, authority should have little or no weight and religious truth bearing on the nature of inner man must be everybody's own and personal property through Self-realization. Every one must go to God through the failures and successes of his own life. *Life itself is the greatest revelation.*

Swami Rama, after spending two years in the Himalyas, came down to the plains burning with missionary zeal for scattering the joy that he had found in himself. He sailed for Japan from Calcutta in the year 1902. He was only for about a fortnight in Japan. He was invited twice to speak to Japanese Audience. A Christian paper of Tokyo spoke in high terms about his personality and announced him as the "enthusiastic apostle of Vedanta."

On meeting Swami Rama for the first time, Doctor Takakuthsu, Professor of Sanskrit and Eastern Philosophy in the Tokyo Imperial University, said to the writer that though he had many an opportunity to see Indian Sadhus and Pandits at Professor Max Muller's in England and also at other places in Germany, yet he had seen no man like Swami Rama. He was the perfect embodiment of Vedanta Philosophy. Mr. Kinza Hirai, the famous professor of Tokyo, who was the eloquent representative of Buddhism in the Chicago Parliament of Religions, was reminded of the Buddhistic period of Indian History, of which he had read such vivid description in Japanese and Chinese Scriptures, when he conversed with Swami Rama. Mr. Hirai always remembered him after he had gone away to America as the "truly inspired Rama."

Swami Rama left Japan in November 1902, for San Francisco. He was for about two years in America. Most of this time, he lived in solitude. There he lived a simple life, carrying his own fuel on his head from the forest. People of California were struck with

the indifference with which he treated the eulogies on his work and life and threw hundreds of newspaper cuttings into the Sacramento river for its information. He made a lasting impression on the Americans, but the detailed account of his work in America cannot be summed up here.

On his way back to India he visited Egypt and lectured in one of the largest mosques before a Mohammedan audience in Persian.

On return to his native home in the year 1905, he brought two ideas with him : (1) *The need of organization in every department and activity of life* and (2) *the need for united work*. These two points he elaborated in a series of Lectures given at different places in the United Provinces.

One day while bathing in the *Billing Ganga* near Tehri Garhwal, Swami Rama was accidentally drowned in October, 1906. The last thing that he had written on the day of his death, only a few minutes previous to the said occurrence, was in his vernacular. Its substance in English is, "Oh Death ! Take away this body if you will. I have many more bodies to live

with. I can afford to live happily wearing the silver threads of the moon and the golden rays of the Sun. I shall roam free singing in the guise of hilly brooks and streams. I shall be dancing happily in the waves of the sea. I am the graceful gait of the breeze and I am the wind inebriated. These forms of mine are wandering forms of change. I came down from the tops, knocked at doors, awakened the sleeping, consoled one, wiped the tears of another, covered some, took off the veil of others, I touch this and I touch that, I doff my hat and off I am. 'I keep nothing with me. Nobody can find me.'

Thus, he clearly foreshadowed the end of which perhaps he was unconcious. A great man was thus taken away by the Ganges, and just when he was only thirty-three. He intended to write a book on the "Beauties of Vedic Literature" and another one that he was contemplating all these years, *viz.* "The Dynamics of mind," the books that now lie in his soul.

INDIA, THE MOTHERLAND



NATIONAL ANTHEM

God bless our ancient Hind,
Ancient Hind, once glorious Hind.
From Sagar Island to the Sind,
From Kashmir to Cape Comorin.
May perfect peace e'er reign therein.
God bless our peaceful Hind !
Let all her sons in love unite
And make them do their duty aright.
Fill them with knowledge ever true
And let their virtue shine anew.
Your aid the country doth implore;
Give her a hearing, oh, once more.
National Spirit in her do pour,
Extend her fame from shore to shore.
God bless once powerful Hind !
O Krishna of mighty deeds untold,
O Rama ever so brave and bold.
Forsake them not in evil days,
Unworthy though in many ways,
God bless our helpless Hind.

(Rama's Lover)

SAYINGS ABOUT INDIA

1

A person can never realize his unity with God, the All, except when unity with the Whole Nation throbs in every fibre of his frame.

2

Let every son of India stand for the service of the Whole, seeing that the whole of India is embodied in every son.

3

One personal and local Dharma must never be placed higher than the National Dharma. The keeping of right proportions only secures felicity.

4

Doing anything to promote the well being of the Nation is serving the cosmic powers, devas, or gods.

5

To realize God, have the Sannyasa spirit, *i.e.* entire renunciation of self-interest, making the little self absolutely at one with the great self of Mother India.

6

To Realize God or Bliss, have the Brahman spirit, dedicating your intellect to thoughts for the advancement of the Nation.

7

To realize Bliss, you have to possess, the Kshattriya spirit, readiness to lay down your life for the country at every second.

8

To realize God, you must have the true Vaishya Spirit, holding your property only in trust for the Nation.

9

But to realize Bliss and Rama, in that world or this, and to give a living concrete objective reality to your abstract subjective Dharma, you have to work this Sannyasa Spirit, Brahman, Kshattria and Vaishya heroism, through your hands and feet in the manual labour, once relegated to the holy Shudras. The Sannyasa spirit must be wedded to the Pariah hands. This is the only way today. Wake up ! Wake up !

10

There is but one remedy and one disease. Nations can be cured and made free by the Life

of Law. Individuals can be made saints and higher than gods by the same.

11

In renouncing the sense of possession, in adopting the spirit of Vedantic renunciation lies the salvation of nations as well as of individuals. There is no other way.

12

The myriad forces in India have no resultant pressure, being nullified by being pitched one against the other. Is it not a pity? What is the reason? Because each party concentrates its attention on the faults of its neighbour.

13

O disrespectful Respectability! There can be no union and love in a country, so long as you keep emphasizing each other's faults.

14

The secret of the successful art of living lies in developing the mother's heart to whom all her children are lovely, whether big or babes.

15

Mother is the word which brings the deepest feeling from the soul of a Hindu.

16

Almost every town, stream, hill, stone or animal is personified and sanctified in India. Is it not high time now to deify the entire mother land, and let every partial manifestation inspire us with devotion to the whole ?

17

White, towering temples and stone Vishnus, erected by you, will not allay the fever of your heart... Worship, worship the hungry Narayanas and the labouring Vishnus of the country.

18

Instead of wasting the precious *ghee* into the mouth of artificial fire, why not offer even hard crusts of dry bread to the Gastric fire which is eating up the flesh and bones of millions of starving but living Narayanas ?

19

The highest gift you can confer on a man is to offer him knowledge. You may feed a man today, he will be just as hungry tomorrow, teach him an art and you enable him to earn his living all his life.

20

Indian charity does not trouble itself so much

about the starving labouring classes (Shudras) but it takes the charitable donors straight to heaven by feeding the oversatiated idlers, in the Store Houses of God, the high representatives of Religion Petrified.

21

The weak-minded Yatri who pays a pittance to the persistent beggardrone may compliment himself on having done something to save his soul in the next world. Be it as it may, there is not the least doubt that he has done something to ruin the nation here now.

22

Half the population is dying of starvation, the other half is buried under conspicuous waste, superfluous furniture, scent bottles, affectations, galvanized manners, all sorts of precious trifles, squalid riches and unhealthy show.

23

An average Indian home is typical of the state of the whole nation, very slender means and not only yearly multiplying mouths to feed but slavishly to incur undue expenses in meaningless and cruel ceremonies.

24

The Indian Princes and the Indian Nobles, having lost all their precious jewels and power, are left mere carpet knights with hollow rattling titles and vain empty names.

25

The greatest mistake, made by the present day Socialists, is that they *envy* the drop of sea-spray possessed by the so-called wealthy, instead of *pitying* their burden.

26

They raise practically no crops in England, and yet the country is rich? Why? Because Indra, the God of hands, is fed although to the degree of indigestion on arts and industries.

27

The greatest cause of India's poverty is discarding the rubbish, dreading to touch the bones of dead animals, and developing a kind of nose-hygiene, sneering at all kinds of what they call debris.

28

The downfall of India, the decline of India, is explained by the Vedanta philosophy. It is a matter of *Karma*.

29

There are some for whom patriotism means constant brooding over the vanished glories of the past. Bankrupted bankers pouring over the long out-dated and credit books now useless.

30

Young would-be Reformer ! decry not the ancient customs and spirituality of India, by introducing a fresh element of discord, the Indian people cannot reach Unity.

31

Abnegating the little ego and having thus become whole of the country, feel anything, your country will feel with you ; march, your country will follow.

32

Service and love, and not mandates and compulsion, is the atmosphere for growth.

33

The man, who is worthy of being a leader of men, will never complain of the stupidity of his helpers, of the faithlessness of his followers, of the ingratitude of mankind, nor of the non-appreciation of the public.

34

A country is strengthened not by great men with small views, but by small men with great views.

35

Perfect democracy, equality, throwing off the load of external authority, casting aside the vain accumulative spirit, throwing overboard all prerogatives, the spurning of the airs of superiority and shaking off the embarrassment of inferiority, is Vedanta on the material plain.

36

Let every man have equal liberty to find his own level. Head as high as you please, but feet always on the common ground, never upon any body's shoulders or neck, even though he be weak or willing.

37

Pseudo-politicians think of bringing about national rise without striking the key-note of power *i. e.* the spirit of freedom and love.

38

The rise of Europe and America is not due to Christ's personality. The right cause is Vedanta practised unconsciously. The downfall of India is due to Vedanta being absent in practice.

39

To be saved from foreign politics the only remedy is to live the Law of spiritual health—the law of love for your neighbour.

40

What right have we, in the name of purity or impurity, to play the part of self-elected members of God's detective police, and pry into the private behaviour of a man whose public behaviour is a help to the country ?

41

All that we have to arouse among the Hindu people is a spirit of appreciation and not criticism, the sentiment of fraternity, the instinct of synthesis, the co-ordination of functions and aristocracy of labour.

42

Assert your individuality against all society and all nations and everything.

43

Sacrifice to Brihaspati is dedicating my intellects (thoughts) to all intellects in the land or thinking for the good of the land as if myself were none else than my countrymen.

44

If you cannot more than support yourself in

foreign lands, remain there. And if you are to be a workless creeping leech on the aching bosom of Mother India, jump into the Arabian Sea, and well share her Arabian hospitality rather than set foot again on India.

45

Instead of being scared by Western Science, the Hindus today welcome her as the greatest ally to their own Brahma Vidya (Shruti).

46

When you want to settle matters through reasoning and logic, while the glass-partition of caste-feeling do not let the hearts unite, you come in dangerous proximity.

47

Religious sectarianism has clouded manhood in the people and eclipsed the sense of common nationality.

48

Bhaktas of India ! You will be the darling dear of that sweet Cowherd when you see Him with divine love in the Chandala, in the thief, in the sinner, in the stranger, and all, and not confine Him to mere stone images.

49

Those that you miscall "fallen" have "not

risen" yet. They are the Freshmen of the University just as you also were at one time.

50

Beloved orthodox people of India ! put into force the Shastras aright, the Dharma of the country demands of you to relax the stringest caste-rules and to subordinate the sharp class-distinctions to the national fellow-feeling.

51

My beloved Hindus ! By aversion to change or adaptation, laying too much emphasis on the old customs and heredity, pray, degrade not your selves below the level of man.

52

Longitudinally (or in time) you may belong to the hereditary line of Himalayan Sages but latitudinally (*i. e.* in space) you cannot deny your relation of co-existence with the European and American matter of fact wielders of Art and Science.

53

If you are not willing and ready to assimilate the New Light, which is also the old, old light or your own land, go and live in *Pitri Loka* with the forefathers. Why tarry here ? Good bye !

54

Waste no time in thinking, *India has been*.
Call up all your energy, which is infinite, and
feel, feel, *India shall be*.

55

As it is today the Swamis and Pandits in
India are singing lullabies to prolong the lethargic
sleep of their race.

56

Independent thinking is looked upon (In
India) as heresy, nay worst crime. Whatever
comes from the dead language is sacred.

57

A child turned Christian although the very
own flesh and blood to a Hindu father, becomes
more a stanger than the street dog.

58

Truth-consciousness brings strength and vic-
tory, *Skin-consciousness* (even if it be *Brahman-*
consciousness or *Sannyasa-consciousness*) makes
a cobbler of you.

59

A woman is given the position of an inani-
mate object in civilised society whereas a man
is free in his ways and a woman is kept bound
hand and foot. She becomes the property of
one man, then of another man.

60

It is a great blemish on the face of the civilised society that woman is made a mercantile commodity and a woman is possessed and belongs to a man in the same sense as a tree or a house or money belongs to him.

61

Neglecting the education of women, children and the labouring classes is like cutting down the very branches that are supporting us, nay, it is like striking death-blow at the very root of the tree of nationality.

52

Do not say marriage is opposed to religion, see what the real state of happiness is, what real self is, as man aspiring to realisation meditates upon true Bliss, reality, fundamental principle.

83

All marriage relations, brought about by attachment to the colour of the face, to the outlines of the countenance, to figure, form or personal beauty, end in losses, and are very unhappy.

64

The aim of the husband should be elevation of the marriage tie, and not money making and the wrong use of family relations.

THE PRESENT NEEDS OF INDIA

SHASTA SPRING, CALIFORNIA, U.S.A.

.....Fairy flakes of virgin snow are falling vehemently, yet most gracefully withal, outside the window of Rama's cottage; and the whole mountain is literally *shasta*, i. e. according to the French significance of the word, *chaste, pure, comely*. Rama has just laid aside one of the latest works on Evolution.

The desire to be original and popular or conspicuous often enough keeps people away from the path of Truth. Waiving that kind of desire and keeping the head level—neither crest-fallen in gloom, nor flying in the clouds of self-flattery—if we face the problem of the Present Needs of India, we are confronted with the sore phenomenon in the country of practically utter disregard of any relationship or bond founded on the living together in the same holy land, which means a deplorable absence of neighbourly love. Religious sectarianism has clouded manhood in the people and eclipsed the sense of common nationality.

In America also there are as many, if not more, sects and cults as in India, but except in the case of a few shallow fanatics—chiefly those whose living depends on their creed—the thought of Catholicism, Methodism, Presbyterianism etc. never replaces or subordinates the feeling of fellow-countrymanship. To be just and true it must be acknowledged that the so-called religious feeling does not cast into the shade the intrinsic humanity in America as it does in India. In India Mohammedans have been living for generations and generations along with the Hindus on the same soil, but their sympathy is bound more to the Turks in Southern Europe than to their next door neighbours in Hindustan. A child turned Christian, although the very flesh and blood of a Hindu father, becomes more a stranger than the street dog. What will not an orthodox dualistic Vaishnava in Mathura do to advance the interests of a fellow Vaishnava in the Deccan and to bring disgrace to a Monastic Vedantin in his own town? Who is to blame for it? The prejudices and shallow knowledge fo all sects alike.

"Enemies living together" is an expression not far wrong to describe the present state of affairs. The very idea of common nationality has become a meaningless whim. And what is the cause of it? Evidently the cause is blind identification with the dead forms of the dead past and abject slavery to the fantastic superstitions preached in the holy name of religion; in other words, *spiritual suicide* glazed under the plausible name of obedience to authority—*praman, hawala*.

These parasitic ideas cannot be got rid of except by purifying the distilling process of liberal education, sane knowledge, experimental investigation, or a systematic study of scientific thought. (No sect or religion, that has not come to an understanding with the healthy humanising results of present-day scientific research, has the least right to prey upon its foolish votaries). Most of the different sets of religious dogmas and practices of the past according to Rama, were no more than the dictates of the known Science of the times. But as the fates would have it, these were received at first with bitter opposition, then

with over-enthusiasm, so much so that the mother (Independent Thought and Meditation) which gave birth to them was ignored and killed in handling the child. The teachings were gradually taken on trust, a boy found himself a Christian, Mohammedan, or Hindu, before he was aware of being a man. Stagnation on the religious field was the natural consequence when, owing to the inertia or laziness of the followers, these dogmas and practices began to be accepted on the authority of personalities and volumes of paper with little recognition or acceptance of original research, diligence and concentration, with which the so-called prophets had studied physical or spiritual nature and her laws. By and by the teachings of the practical adherence to Christ's Sermon on the Mount or to Vedic Yajnas were in most cases discarded to all intents and purposes; but their place was filled with stronger allegiance to empty names. The spirit was actually driven out to worship the dead carcasses. Thus were honest workers like Christ, Mohammed, Vyas or Shankar, nicknamed Prophets, that is to say, thieves or

stealers of sacred fire from Heaven, and their books were disgraced by being pitched against the original book of Nature, of which they were faint, feeble readings in part.

Rama does not mean to say that these forms of creed had no use at all in the economy of the world. Certainly, they had. They were like the husk which is essential up to a certain period for the life and growth of the seedling it covers, but after a certain stage of development the same husk becomes a choking prison if not cast aside by the outgrowing grain which is by far of higher value than the husk.

To dispense with the static second-hand readings of nature—to shake off the choking husks—let every body feel that the Prophet's power is even his own birth-right and nothing supernatural.

There are some who can never understand the design or plan of a house unless they have seen the house erected before them, and so there are some who can never see or imagine a step in advance of the present or past order of things. The number of such is rapidly

falling in India, it is hoped. To place people above wavering oscillation, to make them realize their natural dignity, unity and fellowship with all they see, *to secure abiding natural integration by procuring natural, helpful differentiation is the object* of Dynamic Vedanta as understood by Rama. Where is not this Vedanta needed? But India needs it the most and worst of all.

To meet the requirements of the day in India, with the object of spreading love and light, it is proposed by Rama to start an Institution called *Life Institution*.

ROUGH OUTLINE

LEAVING OUT THE DETAILS

This Institution will at first embrace chiefly
 1 RELIGIOUS study of *Comparative Religions and*
 PHILOSOPHY *Philosophy*. The candidates will
 be helped to make the ancient and modern
 contending systems of Religion and Philosophy
 a subject of study most dispassionately, soberly,
 in the spirit of an unbiased, serene judge
 (or calm Sakshi). Each student shall have to
 study by himself (of course aided by the

Professor when necessary) the religious or philosophical works just suited to his capacity, and shall have in the evening before the common assembly to give an account of what he read or had suggested to himself while reading during the day. After hearing such brief reports there will be every night a sifting but respectful conversation under the moderatorship of Rama to harmonise the subjects dwelt upon by the different members of the Institution. Thus will mutual harmony, understanding and love be advanced while each shares the fruits of the mental labour of all trying in return to lay before all the earnings of his own brain work.

This intellectual, social co-operation just suited to the needs of the time must multiply the efficiency of mental work and impart true culture.

After giving the newly arrived students a taste of this Co-operative method of Education through religion and philosophy—for which the demand is more direct in India—different branches of Science Botany, Zoology, Electricity, Geology,

Chemistry, Astronomy, etc., will be introduced in the scheme of study. A library, laboratory, observatory and the like must certainly develop along with the introduction of different Science courses.

The attempt to popularize Science by the Institution aims at to abolish some of the glaring religious misunderstandings and to employ the energies of people in a more rational and useful direction. Moreover, the learning of Science in this Institution is to be in the most religious spirit. Science, art and other works (apparently secular) are to be pursued here to learn the *application* of Vedantic spirit to business or for the acquisition of practical (or Applied) Vedanta. Of Agassiz, a great naturalist, it is said that the laboratory was not less holy to him than the Church, and a physical fact not less sacred than a moral principle. To trace the homologies in different species in nature was to him "to think again the thoughts of God."

The functions of the Institution will be 3 INDUSTRIAL extended in due time to a third ARTS department, that of Industrial

Arts, as to the sad want of which in India nothing need be said now.

Some of the greatest Universities in America and Europe (Yale, Harvard, Standford Chicago, for instance) are entirely private concerns. It is a pity that the people of India still look up to the Government models to educate themselves and do not see their own needs.

In the Life Institute, proposed by Rama, the heretical as well as the orthodox writings will be welcomed with scientific equanimity. The watch word of the Institute (Math) is to be "Truth, the whole Truth and nothing but the Truth."

OM ! OM !! OM !!!

NOTE—The above was addressed to Sawmi Shivagan Acharya of Shanti Ashram, Mathura)

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NATIONAL DHARMA

“ So many sects, so many creeds,
So many paths that wind and wind,
While just the art of being kind
Is all the sad world needs.”

It is sunset. With deep sighs the following
is being chanted and with streaming tears it is
being written:—

“I saw a vision once, and it sometimes re-appears;
I know not if 'twas real, for they said I was not well.
But often as the Sun goes down, my eyes fill up with tears,
And then that vision comes and I see my *Florimel* (India).

The day was going softly down, the breeze had died away;
The waters from the far West came slowly rolling on.
The sky, the clouds, the ocean wave, one molten glory lay;
All kindled into crimson by the deep red Sun,

As silently I stood and gazed before the glory passed,
There rose a sad remembrance of days long gone;
My youth, my childhood came again, my mind was overcast
As I gazed upon the going down of that red Sun.

The Past upon my spirit rushed, the dead were standing near
Their cheeks were warm again with life, their
winding sheets were gone;

The voices rang like marriage-bells once more upon my ear;
Their eyes were gazing there with mine on that red Sun.

Many days have passed since then, many chequered years;
I have wandered far and wide, still I fear I am not well;
For often as the Sun goes down, my eyes fill up with tears,
And then that vision comes, and I see my *Florimet*!"

O Setting Sun ! Thou art going to rise in
India. Wilt Thou please carry this message of
Rama to that land of glory ? May these tear-
drops of love be the morning dew in the
fields of India ! As a Shaiva worships Shiva, a
Vaishnava Vishnu, a Buddhist Buddha, a
Christian Christ, a Mohammedan Mohammed,
with a heart turned into a "Burning Blush,"
see and worship *India* in the form of a Shaiva,
Vaishnava, Buddhist, Christian, Mohammedan,
Parsi, Sikh, Sannyasi, Pariah, or any of *Her*
children. I adore Thee in all Thy manifestations,
Mother India, my Gangaji, my Kali, my
Isht Deva, my Shaligram. While talking
about worship, says the God who loved to eat
the very clay of India:—"The difficulty of those

whose minds are set on the *unmanifested* is greater ; for the path of the *unmanifested* is hard for the embodied to reach." Well, all right, Sweet Krishna, let mine be the path of adoration of that *manifestation divine* of whom it is said:—"All his household property consists of a jaded ox, one side of a broken bedstead, an old hatchet, ashes, snakes, and an empty skull." Is it the *Mahadeva* of Mahimna-stotra ? No, I mean the living Narayana as the poor starving Hindustani, Hindu. This is my religion ; and for an inhabitant of India, this should be the *Uchara*, Common Path, Practical Vedanta, or Divine Love. Mere lukewarm approbation or toleration won't do. I want ACTIVE CO-OPERATION from every child of India to spread this dynamic spirit of Nationality. A child can never reach youth except when he passes through boyhood. A person can never realize his unity with God, the All, except when unity with the WHOLE NATION throbs in every fibre of his frame. Let every son of India stand for the service of the Whole, seeing that whole India is embodied in every son. Almost every town, stream,

tree, stone, and animal is personified and sanctified in India. Is it not high time now to deify the entire Motherland and let every partial manifestation inspire us with devotion to the Whole? Through *Prana Pratishtha* Hindus endow with flesh and blood the effigy of Durga. Is it not worth while to call forth the inherent glory and evoke fire and life in the more real Durga of Mother India? Let us put our *hearts* together, the heads and hands will naturally unite.

"The man consists of his faith (Shraddha, Islam)," says the world's warrior-evangelist (Krishna), 'that which one's faith is, he is even that.'

Beloved orthodox people of India, put into force the Shastras aright. The *Apatti Dharma* of the country demands of you to relax the stringent caste-rules and to subordinate the sharp class distinctions to the national fellow feeling. Don't you see, India who has held open port to all fugitives and adventurers, and supported so many races and countries, is unble now to give bread to her own children? Let every man have equal liberty to find his

own level. Head as high as you please, but feet should be always on the *common ground*, never upon anybody's shoulders or neck, even though he be weak or willing.

Young would-be-Reformer ! decry not the ancient Customs and Spirituality of India. By introducing a fresh element of discord, the Indian people cannot reach Unity. The religion and spirituality of India are not to blame for India's material downfall. The garden is robbed; because the thorny fence and prickly hedges were wanting. Supply that, and be not rash enough to pull out the roses and fruit-trees in the centre in the name of reform and improvement. O blessed thorns and hedges, ye are the saving principles, ye are needed in India.

When I sing the dignity of Sudra labour, I am not exalting *Tamas* over *Rajas* and *Sattva*. I simply say, enough have we decried *Tamas* in India, and by the very act of resenting and resisting it, developed it dreadfully in our midst. Let us learn to use *Tamas* by this time and make it glorious that way.

How could the gardens grow if we threw

away the dirty manure and not used it ?

Tamas is the coal, without which there can be no fire and steam (*Rajas*), and no light (*Sattva*).

And in proportion to the large basis of the *Tamas* quality is the intensity and power of that *Rajas* fire and *Sattva* light, in a country which movement can evolve: a view in remarkable harmony with the conclusions of modern phrenology ; where it is found that for heroic greatness and energy of character, no development of the moral and intellectual organs, however favourable, is sufficient without a powerful basis in the animal or *Tamas* energies of man.

It is for this that Mahadeva, the Great Lord, was depicted as the Lord or Ruler of *Tamas* by the Hindus.

If we are born in critical times of Indian History, let us be thankful, for our opportunities for *service* are more abundant. The work for us is more unique, more poetic and dynamic. It is said, they who sleep well, wake well. India has had a long sleep, her wakefulness is going to be most remarkable for that. All that we have to arouse among

the Indian people is "A spirit of appreciation and not criticism, the sentiment of fraternity, the instinct of synthesis, the co-ordination of functions and aristocracy of labour."

Oh ! What an infinite amount of energy in the land is just recklessly wasted away in one sect criticising another sect ! Let us try to find out the points of contact and emphasize those between us. There are people whom the Arya Samaj can reach and Sanatan Dharma cannot, there are others to whom the Brahmo Samaj only appeals, and so with Vaishnavism, etc. What right have I to find fault with those who do not care for the strength and joy which my creed brings ?

Let them come, let them stay or leave. I let things flow, just flow. Why should you or I try to monopolize sympathizers ? My right is only to serve, to serve them all, to serve those who love and those who hate (if any). A mother loves those children the most who are the weakest and play the mean. Those who differ from you, are they all wrong? If so, they also are needed by the country. Sad indeed would be the state of a walker

who had only the right leg to hop along with.
True Education means learning to look at
things through the eyes of God.

O Lord, look not upon my evil qualities !
Thy name, O Lord, is Same-Sightedness,
By Thy touch, if Thou wilt,
Thou canst make me pure.

One drop of water is in the sacred Jamna,
Another is foul in the ditch by the roadside.
But when they fall into Ganges,
Both alike become holy.

One piece of iron is the Image in the temple,
Another is the knife in the hand of the butcher.
But when they touch the philosopher's stone.
Both alike turn to gold.

So, Lord, look not upon my evil qualities !
Thy name O Lord, is Same-Sightedness.
By Thy touch, if Thou wilt,
Thou canst make me pure.

(Translation from Surdas as given in the
beautiful work—*The web of Indian Life-Nivedita*).

Our personal and local Dharma must never
be placed higher than the National Dharma.

The keeping of right proportions only secures felicity.

Doing any thing to promote the well-being of the nation is serving the Cosmic Powers, Devas or gods. This kind of *sacrifice* or *Yajna* is to be offered to the deity, India. It is to this kind of Yajna that the following verse of the Gita applies in these days:—

“The righteous, who eat *only the remains of the sacrifice* are freed from all sins; but the impious, who dress food for their own sake they, verily eat sin”.

To realize God, have the Sannyasa spirit, i. e. entire renunciation of self-interst, making the little self absolutely at one with the great self of Mother India. To realize God or Bliss, have the Brahman Spirit, dedicating your intellect to thoughts for the advancement of the nation. To realize Bliss, you have to possess the Kshatriya spirit, readiness to lay down your life for the country at every second. To realize God, you must have the true Vaishya spirit, holding your property only in trust for the nation. But to realize Bliss

and Rama in That world or This, and to give a living concrete objective reality to your abstract subjective Dharma, you have to work this Sannyasa Spirit, Brahman, Kshatriya and Vaishya heroism through your *hand and feet* in the manual labour once relegated to the holy Sudras. The Sannyasa spirit must be wedded to the Pariah hands. This is the only way to day. Wake up, Wake up !

Even the foreign countries through their practice teach to-day this Dharma to our India, the only Brahman land in the world.

When a Japanese youth is refused enlistment in the army on the ground of his obligations to his mother (domestic Dharma), the mother commits suicide, sacrificing the lower (domestic) Dharma for the higher (national) Dharma.

What heroic deeds could compare with the sacrifice of personal, domestic and social Dharma for the sake of the National Dharma on the part of that Ideal Guru of Glory (Gobind Singh) ?

People hanker after power. What an infinite power can you not find at your command

when your self stands in unity with the Self of the whole Nation ? In conclusion, let me illustrate this spirit in the beautiful words of the Prophet of Islam:—

“If the Sun stand on my right hand and the Moon on my left, ordering me to turn back, I would not obey.”

OM !

OM !

हम रखे टुकड़े खायेंगे भारत पर वारे जायेंगे ।
हम सूखे चने चबायेंगे भारत की बात बनायेंगे ।
हम नंगे उमर बितायेंगे भारत पर जान मिटायेंगे ।
सूखों पर दौड़े जायेंगे काँटों को राख बनायेंगे ।
हम दर दर धक्के खायेंगे आनन्द की भलक दिखायेंगे ।
सब रिश्ते नाते तोड़ेंगे दिन एक आत्म सँग जोड़ेंगे ।
सब विषयों से मुँह मोड़ेंगे सिर सब पापों का फोड़ेंगे ।

THE PROBLEM OF INDIA

(This paper was sent by Swami Rama to Lala Har Dayal, M. A. to be read on the Anniversary of the Youngmen's Indian Association, Lahore. It appeared in *the East and the West*, as a general message to the rising India.)

Union, Union. Everybody feels the need of union. Myriads of forces are neutralising each other. No *resultant* force. Hundreds of millions of brains and hands drifting, drifting, who can tell whither? Thousands of sects and classes each trying to row the boat in the pet direction of its own sweet whim. No regular steering ! Let the oars be where they are. Keep your position, shift not, but row in one direction. Such harmony, unity in diversity, ensures progress. Thus working at your posts, *sing on and move on*. The national interest demands that, and in the interest of the whole lies the interest of each unit.

It is cheap rhetoric to talk that way. But why has the spirit of union and harmony been so conspicuous by its singular absence in India so long ?

The main causes are :—

- (a) Poverty of practical wisdom, and
- (b) Plenty of population.

We shall discuss them in order.

- (a) Poverty of practical wisdom: —

Before the Mohammedan rule in India, Alberuni of Khurasan travelled through this country. He was an enlightened philosopher and cultured scholar. He studied Sanskrit and read our Scriptures with the same zeal as he did Plato and Aristotle. He has left detailed descriptions of India as he found her. Of Hindu Philosophy, Poetry and Astronomy he talks with great respect and reverence; he eulogizes the amount of learning in some of the Pandits he met. But the state of the masses and the condition of the women he describes as worse than deplorable. Physically, intellectually, morally and of course spiritually also he calls them wrecks, neglected and down-trodden in every way; divided socially, religiously and politically; with uncollected minds and dissipated bodies, innumerable hordes of them, through lack of discipline flying like particles of dust before the Moslem invaders who came

year after year to plunder India under Mahmud of Ghazni. Later on Baber complains of the natives of India as sadly lacking in ingenuity, originality and skill in everything, knowing practically nothing of industrial arts or fine arts, having no Architecture, gardens, canals, and even gun powder. He denounces them as incapable of associating freely with each other. Allowing for what is called the personal equation in these accounts, deducting the exaggerations, if any, we shall find these statements sadly true. It was the poverty of practical wisdom which brought about the downfall of India.

To refute *theoretically* what *these* foreign historians say is as easy for Rama as for any body else, but dear me ! it is but plain facts and solid truths which they have faithfully committed to writing. How could I say "no" to the self evident evidence ? Lack of practical wisdom hinted at above comprehends all the social evils like contempt of manual labour, unnatural divisions and sub-divisions on Caste and Creed lines, aversion to foreign travelling child marriage, and the general darkness (intellectual and physical) enforced on women

This social corruption is a hard thing to deal with. It is well said by Burke, "Reform is a thing which has to be kept at a distance to please us." To break off from the moorings of Custom is indeed a trying job. It inevitably involves hard criticisms and censure of the society on the workers and of the workers on the society, thus breeding ill-feelings, misunderstandings, and *disunion*. To escape this disunion, should we let matters move at random and plume ourselves on the wisdom of minding our own business? To work out your own salvation and let society alone, oh! if only it were possible! A drowning society cannot let you alone. You must sink with her if she sinks and rise with her if she rises. It is an utter absurdity to believe that an individual can be perfect in an imperfect society. The hand might just as well cut itself from the body and acquire perfection of strength.

Long has this *unvedantic* thought been cherished in India, entailing pitiable dismemberment of the community. Promising youths! India's future is your future and you are responsible for it. Cowards are governed by

the superstitions of the magic majority. The genuine living soul governs the hearts and thoughts of the people, let the nominal outward Ruler be he who may. The B. A. or M. A. degrees you receive from the University ; but between being a Coward and a Hero you have to choose yourselves. Say, which position is your choice ? That of an abject slave or the prince of life ? Strong and pure life is the lever of History. Newton's Second Law of Motion characterizes Force as affecting a *change* in the motion of the body on which it acts. For centuries and centuries, unnatural antipathies and worse still, apathies have been running uniformly on the tracks of Custom and Superstition in our land. It is for you, youths of culture and character, to be the living force to change the wasteful momentums now no longer required. Overcome the old 'inertia, turn the direction of motion where needed, add to the acceleration where necessary, and alter the moving mass where advisable. Work on, work on. Mould and adapt the Past to Present and boldly launch your pure and strong Present in the race of Future. We cannot do without

our inheritance from the fore-fathers; the society which renounces it must be destroyed from without. Still less we can do with too much of it; the society in which it dominates must be destroyed from within. Is truthful life on your part likely to beget dissension, disunion in society? Do you think so? Stand firm even if alone; recant not, this is manliness; the current is with you; the tide is on your side; let them claim the past, all the future is yours, if only you do not swerve from the path of truth. As to the nation, that kind of union save her which is not for righteousness? Can you unite the people by keeping them in the dark? Could national harmony be secured by sworn slavery to error and superstition? Suppose all the sailors' work is in a common direction, but if that direction be negative, not one with the Evolutionary course, not Truth-ward, would that be desirable? Such a boat is bound to be shattered to pieces on a rock, and perhaps the sooner the better. Meeting is possible in Heaven alone. Union in purity and truth alone is practicable. Aspirers after National unity, *you have first to free the nation of numerous inhuman errors*

If for the cause of humanity, truth and progress, now the masses are being molested and now the workers are being persecuted, that shows the *country* is spiritually alive, and the up and down breathing is properly going on.

The ideal conduct knows no pain; it is all peace, shedding love and light all around. But how can *painless peace* and *awakening light*, both of them live and move together in a community where the approach of light is as yet felt to be a torment? So, if by the very nature of the case, you cannot carry on an ideal conduct, let it be real at least. That is what is needed and wanted most. A country is strengthened not by great men with small views, but small men with great views. Peace? A brutal lethargy is peaceable, the noisome grave is peaceable. We hope for a living peace, not a dead one ! To keep your light beneath the bushel when people are stumbling in the dark is worse than if you had no light. He is a criminal, forsaking his post, who holds the helpful word, that is in him, silent at such times.

(b) We come now to the population question,

As to what Malthus and other Political Economists say on the subject, it need not be dwelt upon here. Malthus simply re-echoes the verdict of Biology. Let us see what Naturalists say on the point. Huxley compares a colony or community to a garden located in the jungle of wild nature. The process of Social Evolution (or as he calls it the Ethical process) is analogous to the process of gardening (the horticultural process), but both these are antithetic to the process of wild nature or the Cosmic process. The wild nature process is characterized by the intense and unceasing struggle for existence, the horticultural and moral processes are characterized by the elimination of that struggle, the removal of the conditions which give rise to it. Henry Drummond makes strenuous efforts to prove the identity of these processes, but with all his loud show, goes not an inch beyond the conclusions of Darwin and Huxley. Nor can he deny what in fact no person in his senses could ever deny, that if the gardener do not continuously restrain multiplication by weeding &c., and prevent wild and thick growth, full soon will the wild nature-process

re-establish itself in the garden and begin to work havoc, taking the old merciless course of struggle and strife, driving out the rule of peace and prosperity. Just so, in a community, when the limit of possible expansion has been reached, if no measures are taken to dispose of the surplus population, fierce struggle must re-ensue, and destroy the peace, choke out the ethical process, nullify the moral precepts and turn God's Commandments into dead letter. At such junctures, inevitably begins the corruption and downfall of nations. In the decline and fall of Rome, Greece, or any country, there lay at bottom this population question. India reached this critical point of increase long ago and we have done nothing to prevent the root evil. No country on the face of the earth is so poor and so populous as India. An average Indian home is typical of the state of the whole nation ; very slender means, and not only yearly multiplying mouths to feed but also slavishly incurring undue expenses in meaningless and cruel ceremonies ! Even animals in the same stable must fight to death with each other when the fodder suffices for one or two

only and their number is legion. Not to remove the bone of contention and preach peace to the people is mockery of preaching. My countrymen are meek and peaceful at heart. The heart is willing no doubt, but how can they help jealousies and selfishness when the weakness of the flesh is forced upon them by the necessity of the case. If the population problem is to be left unsolved, all talk about national unity and mutual amity will remain a Utopian chimera. We have to solve the riddle of this Sphinx or we die. *Sympathy* and *unselfishness*, according to Biological principles, cannot grow under such general social environments where pain or suffering is daily displayed by our associates. With such *populous poverty* around you, Indians, it is hoping against hope to develop *Sympathy* and *Love*. Students of Physics know that a mass of matter, of whatever kind, maintains its internal equilibrium so long as its component particles severally stand towards their neighbours in equidistant positions, so that each molecule may perform its rhythmic movements bounded by the like spaces required for the movements of those

around. Now, what about the mass of India? Can its individual units perform their rhythmic movements, without clashing with others? Have they scope enough for free, natural movement? If for one that eats, ten must starve, you have to take immediate measures to make the national equilibrium more secure. Otherwise, the only hope for India lies in the grim *caresses* of wild nature, which for extreme cases like ours, have been enumerated by the Maharshi Vasishthji as Pestilence, Famine, Destructive War and Earthquakes. Enough of the evil. Now what is the remedy? It is manifold.

1.—The dark notion that stepping out of India will debar you from Heaven, should leave the land for good, and with that notion let as many Indians leave the land as cannot live here; depart, emigrate. What joy is there in making yourselves the fabled frog of the well? Will you never see that you are making fair India a suffocating *Black hole* for yourselves?

2.—There was a time for the Aryan colonists in India when it was a blessing to have large progeny. But those times are gone, the

tables are turned, and in view of the over-crowded population, it has become a curse to have a large family. The thoughtless person who still clings to the childish idea that his attainment of Heaven after death depends on his children, let him open his eyes and see that even before death, he is turning his home into hell through multiplicity of production in modern India. It was just this plea on Arjuna's part of supposing sons to be the levers to Heaven which Shri Krishna had in mind while denouncing the aspirants after sensuous paradise in Bhagwad Gita, (Ch. II verses 42—45.) It is worth your while to read those *slokas* and catch the spirit of independence they carry. Let us sweep out from the country the most pernicious principle which has practically been swaying us so long:—Marry, multiply in ignorance, live, and in bondage die. Now we blame the Mohammedan rulers for our backwardness, now we find fault with the British Government, then we hold India's Religions responsible, again we charge the system of Education. To some extent we may be right in such criticisms, but the real blame

lies at the door of that impurity which vitiates the most sacred relation in the world, the very relation which produces all the Indian people and makes us what we are, the marriage relation. This, the most important and holiest of all Institutions, is the most carelessly, most unscientifically and most shamefully attended to. With all your horoscopes and astrological calculations, auspicious omenising, hymn chanting and innumerable sacred ceremonials, the marriages in India are ill timed, inauspicious and unholy. No planets can dare stay at inauspicious houses when they behold underage couples going to be wedded in the names of their influences. They tremble and shudder out of their positions at this inhumane sight—a sight even beneath animals! Instead of sanctifying the profane wedding of a couple that cannot support themselves, the Vedic hymns lose all their virtue and for all futurity from that instant become ineffectual. What flowers can keep their sweetness under the sacrilegious odour of the ceremony going to unite paupers to multiply unfit, incapable, worthless parasites in the land.

Young men, stop it ! stop it ! Ye youths, responsible for the future of India, stop it. In the name of morality, in the name of India, for your own sake and for the sake of your descendants, pray stop *indiscriminate, ill-timed, blind* marriages in the country. That will purify the people and solve to some extent the population problem.

Suppose that these suggestions are unnatural. The directions you have to put in practice at the penalty of pining famine and lingering death. No exaggeration ! Sternest facts and dismal reality are clothed in these words. Are not the phenomena of infant marriage and virgin widowhood the most unnatural in the world ? Ask any civilized community under the Sun. Is any grain of humanity left in you ? Then how can you rest before you have put a check on these inhuman, unnatural customs ? The tender arms of widowed children are unconsciously held out for succour ; living *Satis* are burning by inches on the pyre of your fury of customs right before your eyes ; Divinity is peeping through their innocent weeping eyes, looking up to you for help.

How long will you turn away from the *crying bhawani*? Turn a deaf ear to her bitter cries any longer, and she must transform herself into a dreadful Nemesis, blood thirsty and vengeance-seeking. Even the earth shakes and quakes at her sight. They talk about peace! peace! How can you have peace in the country so long as the self invited Nemesis is there? In Europe, the lower the people, the more early they marry, but of course none marry so young, not even the lowest of the low, as Hindustanis do. The higher classes very rarely, if ever, marry before thirty. The idea is to have fewer children but fit.

Herbert Spencer, in his principles of Biology shows that *fertility* must diminish along with high mental development. How long shall we keep ourselves so low as to go on valuing animal fertility? According to our own Shastras that are never tired of praising the virtues of Brahmacharya, there is no strength, spiritual or physical, except in purity. That part of the human energy which is expressed as sex-energy in sexual functions, sexual thought and so on, when checked and

controlled, easily becomes changed into Ojas, inexhaustible spiritual power.

You have to acquire control over the sex-impulses. The fool who cannot control the animal passion and trifles with the most serious relation in Nature, the sex-relation, knows not that he is *literally* spilling his own blood, his own white blood that constitutes his vitality. The root of all sin is this divine energy misdirected, as dirt has been defined to be but riches in the wrong place. The epithet *animal* applied to passion intensifies its *lowness*. Animals are certainly low and silly in their acts of indiscriminate production. It is their undue multiplication entailing bloody struggle as consequence that marks the infamous stigma on their conduct. Yet animals are perfectly innocent of any indulgence for indulgence' sake. Man is supposed to be higher than animals in as much as his feelings are controlled by reason. Now the man who equals the lower animals in indiscriminate multiplication and sinks far below animals in unnecessary, unclean indulgence, what lowness and degradation will not be visited on him?

Purity ! Purity ! At bayonet's point you have to acquire Purity. The merciless wheel of *Evolutionary struggle* will utterly annihilate you, if you do not acquire purity. Your only hope lies in Purity to-day. Just as process of Evolution forced chaste attitudes in near relations among the savages, so does survival to-day imperatively demand clean minds and chaste behaviour on your part. O people of India, you cannot live if you lack that. Let it be hard or easy, you have to acquire it, for the sake of India, for your bodies sake, for your brains' sake, for religion's sake, for this world or that, you have to be thoroughly pure. No heroism without purity, no union without purity, no peace without purity.

EDUCATION—Even the unschooled persons in America or England are more intelligent than the ordinary undergraduates or our Universities. How is that ? The chief source of their culture is the cheap daily press. Newspapers disseminate knowledge more extensively in England, Japan and America than Colleges do. We thank our Government and other Institutions for spreading Education

to a degree in our country ; but that is practically nothing, and no one is to blame for the ignorance of our masses and the dark and dreadful status of our women but ourselves. The vital energy which is now being recklessly wasted in degrading deeds and no-deeds, utilize it in endeavouring to elevate the women, to educate the masses, to uplift yourselves and to raise the nation. The easiest and most direct way to accomplish that would be to improve the condition of the Indian Press. Start really useful papers and improve those already extant, if any, in the Vernaculars of the women and masses. Perhaps one or two attempts were were already made in this direction, but they failed, because the advanced student class, as a rule, disdains to handle the vernacular stuff, you must learn to respect your mother tongue. Let the Youngmen's Indian Association start an organ in easy, plain and simple Hindi, rather Punjabi, in Hindi characters, avoiding Persian or Sanskrit words, as far as possible, steering clear of perverse taste of using a style in which you are the least at home. Be natural, write

as you think, imitate no one. College students might contribute small articles. To try your hand now and then at expressing in your mother tongue the most striking sentiments and enlightening thoughts which you come across in your reading, will benefit you more than the readers, although others will imagine that it benefits the readers more than you. For this work let no details trouble or tire you. The first Number should begin with the Hindi Alphabet and easy combinations of letters into familiar words, and let the blessed College students, the pioneers of light and learning in the land, undertake the happy Duty of initiating into reading and writing their sisters, mothers, wives, daughters or other female relatives who cannot read and write. Wait not for Public School systems, This sacred trust falls on *your* shoulders. If India is to live, the work of Female Education must widely propagate. Then why may it not begin at your hands? See to it that no woman or poor man is left unlettered in the Province. Blot out this stain of ignorance from the face of the country. Are you ashamed or afraid of teaching the

sweeper woman in your neighbourhood ? Then fie on your manners and morals ! Approach the poor and ignorant folk with motherlike sympathy and love to educate them. What an angelic work ! In the organ of Y. M. I. A. gradually let lessons on Elementary Physics, Physiology, Astronomy, History, Political Economy, Psychology, etc., be introduced in as interesting and easy a way as you can command, and by and by the style may be made more classical. Rama recommends Hindi characters for the paper, for Hindi bids fair to become ere long the national language of India. To educate women and the poor is a paramount duty before you, a duty which being well discharged must ultimately exalt yourselves immensely. But forget not that there is also a more direct and even more imperative work for you, *viz.* to acquire agricultural arts and industries in more advanced countries and spread broadcast that useful knowledge in India.

RELIGION—Has the paper tried your patience too long ? Are you tired of listening ? Tired or not, hold on ! Rama cannot let you go until he gives you the one thing he knows. Ye

wedding Guests ! Have you to attend to most important calls of duty ? May be, but the Ancient Mariner will not leave you until you are told the one thing he was born to tell. No call of duty can be more important than listening to Rama's message.

Domestic, social or national duties are your *karma kand* ; and no karma or deed of noble note can be carried on in the dark, except only that the deeds of 'darkness may be committed in the dark. Without keeping alive the flame of Faith and the torch of burning *Jnanam* in your breast you cannot accomplish anything, you cannot advance a single step. All these directions and details that are everyday dinned into your ears are simply as the body of your lives ; but without the spirit never can the body stand. The spirit of all successful movement is living Faith and flaming *Jnanam*. Even the avowed champions of materialism, scepticism, positivism, atheism and agnosticism, owe their success *unconsciously* to the active spirit of religion in them. In some instances, they lived more religion than the Professors of Religion. Here is, say, the

Rubber Factory giving employment to thousands and thousands of workless hands, opening the national trade, multiplying capital in the country, encouraging the poor labouring class, bringing plenty of work and emoluments to the steamship companies, railway employees, post offices, etc. etc. Yet how could the whole affair be if but *one chemical equation, one invisible inner reaction* did not lend grandeur ? So can none of your personal, domestic, social or political undertakings flourish free except by borrowing grace and glory from the inner reaction, the heart conversion, the mental *Reformation*, the spiritual equation or in your very soul, a God-revolution. "Faith is great," says Carlyle. "life giving." The history of a nation becomes fruitful, soul elevating, great, as it believes. These Arabs, the man Mohammed, and that one century, is it not as if a spark had fallen, one spark, on a world of what seemed black, unnoticeable sand ? But lo, the sand proves explosive powder, blazes heaven-high from "Delhi to Grenade." Allah-ho-Akbar ! There is nothing great but God.

Whatever is truly great, springs up from the

inarticulate deeps within. Whoever lives not wholly in the Divine Idea, or living partially in it struggles not as for the One God to live wholly in it, he is, let him live wherever else he likes, in whatever pomp or prosperity he chooses, a nonentity, not alive, dead.

Even H. Spencer in his very last work, which might be called his dying Swan song, referring to an experiment of Huxley with the large brained porpoise, says, "The body of our thought-consciousness consists of feeling, and only the form constitutes what we distinguish as intelligence. That part which we ordinarily ignore, when speaking of mind, is its essential part. *viz. feelings*. The feelings are the master, the intellect is the servant." Feelings, known in popular language as *heart*, the religion of faith and religion, at once prompt the acts and yield the energy for performance of the acts. "Little can be done" continues Spencer, "by improving the servant (head) while the master, (heart) remains unimproved." and how remarkably does this conclusion of the redoubled arch Agnostic agree with the verdict of the ablest Psychologist of the age

(Prof. James). "Religious experiences are as convincing as any direct sensible experience can be, and they are as a rule much more convincing than results established by logic ever are." To live at a deeper level of your nature than the loquacious level, to sound the depths of your being, to realize, feel and *be* the innate Reality in you which is also the innate Reality in Nature, to be a living personification of Tat-tvam-asi.

This, this is life ; this Immortality !

This is to live and move as power, Shakti.

That splits pillars with the glances

Such can say,

1—The world turns aside,

To make room for Me

I come, blazing Light

And the shadows must flee.

2.—O mountains, Beware !

Come not in my way ;

Your ribs will be shattered

And tattered to-day.

3—O Kings and Commanders !

My fanciful toys !
Here's a Deluge of fire,
Line Clear ! my boys !
4—I hitch to my chariot,
The Fates and the Gods,
With thunder of Cannon,
Proclaim it abroad :

5—Shake ! shake off delusion,
Wake ! Wake up ! Be free.
Liberty ! Liberty ! Liberty !

This *Jnanam*, the inexhaustible power of
which is one aspect, has for the other aspect
Infinite, Infinite Peace.

Peace immortal falls as rain-drops,
Nectar is pouring in musical rain ;
Drizzle ! Drizzle !! Drizzle !!!

My clouds of glory, they march so gaily !
The worlds as diamonds drop from them !
Drizzle ! Drizzle !! Drizzle !!!

My breezes of Law blow rhythmical,
rhythmical.
Lo ! nations fall like petals, leaves ;
Drizzle ! Drizzle !! Drizzle !!!

My balmy breath, the breeze of Law,
Blows beautiful ! beautiful !
Some objects swing and sway like twigs,
And others like the dew-drops fall ;
Drizzle ! Drizzle !! Drizzle !!!

My graceful Light, a sea of white,
An ocean of milk, it undulates.
It ripples, softly, softly, softly,
And then it beats out words of spray.
I shower forth the stars as spray.
Drizzle ! Drizzle !! Drizzle !!!

OM ! OM !! OM !!!

THE FUTURE OF INDIA

WRITTEN AS INTRODUCTION TO A BOOK

Rama will now say a few words about the Future of India, which promises to be hopeful and bright.

Everything in this world "moves rhythmically," and the law of periodicity governs all phenomena. In accord with this law should move even the Sun or star of Prosperity. There was a time when the Sun of wisdom and wealth shone at the zenith of glory in India. As seen through the eyes of History, this luminary, like other heavenly bodies, began gradually to march westward and westward. It passed over Persia, Assyria, and further west. Egypt saw it shining overhead. Next came the turn of Greece. After that Rome enjoyed the noon of glory. Then Germany, France, and Spain were duly waked up by the Light.

At last England began to receive the dazzling splendour of the Sun of prosperity.

Westward, ho ! travels the sun and brings America to the high swing of Fortune. In the United States, the Light spread in the usual course travelling from New York (or "the East") westward and westward till it reached California (or "the West"). When it was day in India, nobody knew America. Now that it is day in America, the night of poverty and pain is hovering over India. But, no; the Sun seems already crossing over the Pacific Ocean, and Japan bids fair to be among the foremost powers of the world, and if the Laws of Nature are to be trusted, the sun of wealth and wisdom must complete his Revolution and shine once more on India with redoubled splendour. Amen !

Reviewing the past history of India we find, as in the case of any other country, an ultimate internal cause of India's night to be no other than Exclusivism, "How glorious is the broad daylight in this room (India) ! Oh ! it is mine—mine ! Let it belong to me alone." So saying we practically pulled down the curtains, shut the doors, closed the window; and in the very attempt to monopolize the

light of Ind created darkness. God is no respecter of persons, nor is fortune geographical. We ceased to incorporate in our lives the divine truth of One-ness-feeling (*Tat-tvam-asi*); we were divided and weakened. The great wrong which the leaders of the nation committed was to lay more stress on their self seeking rights than on their self-denying duties to their children—the lower classes. Be that as it may, by the very necessity of the situation, matters are taking a most hopeful turn. Those who sleep well, wake well. India has slept long enough. Most surely, though slowly, the lethargy is breaking; and most surely, though slowly, Conservatism is playing liberal to adapt itself to the altered conditions.

The Principle of progress demands differentiation of form and function but integration of spirit and feeling. The Hindu caste-system was due to national advancement expressing itself beautifully in organised *division* of labour and occupation and the union of spirit and heart. But in course of time, the form came to be exalted above the spirit, the natural order was reversed; evolution gave room to

dissolution, and there we had *division of love* (spirit) and *mixing up of labour* (occupation). Members of one caste often took up the occupations of other castes, and yet the ancient caste feelings kept the hearts even more estrange than before. The abnormal development of skin-consciousness (caste-prejudices) buried the real Self (*Atma*, God) under a heap of transitory names, forms and limitations. The *Shruti* (Vedic wisdom concerning the Eternal Self) was practically made a dead letter, and *Smriti* (Law-codes dealing with ancient customs and affairs) was made the tyrant's staff. The latter dominated over the spirit. Some one says, "Grammar is the grave of language." Yes, try to save the grammar, keep it invariable, and thereby the language will be dead. Just so the rigidity of laws, customs and *karma-kand* saps the vitality of a nation. Upto a time the laws and rules are helpful like the husk for the protection and preservation of the seed, but if not changed after a while, they become the choking prison impeding all growth. Bear in mind, dear people, the laws and *Smritis* are for you, you are not for the

laws and Smritis. Spread universally the teachings of eternal Shruti, but adapt your Smritis to the needs of the day. Let the heritage of Smritis belong to you and not you to the heritage. The rivers have changed their beds in India, the snow-lines are shifted, forests are replaced by cultivated fields, the face of the country is altered, government changed, language changed, colours of the inhabitants changed, yet in this inconstant, transient world ye seek to perpetuate the rules and customs of the past which is no more ! Sad, indeed, is the state of one who is all the time looking behind while he wants to walk forward. Such an one must stumble at every step.

Life evolves on the principles of *heredity* and *adaptation*. The *law of heredity* reigns supreme in the lower kingdoms. It is the predominance of the principle of adaptation or education that distinguishes man from the animals and the plants. The pretty little baby is just as unintelligent and silly as the infant puppy; nay, the puppy or polly is often more intelligent than the little Adam. But the difference lies in this, that whereas the little

dog or parrot has at the time of birth inherited almost all it required for its perfection, the child will or can through adaptation and education bring the whole world under his sway.

My beloved Hindus ! By aversion to change or adaptation, laying too much emphasis on the old customs and *heredity*, pray, degrade not yourselves below the level of man.

You live in time as well as space. You are descended from the ancient Rishis of India, but you live not in their age now, do you ? Steam-engine, Steam-ship, telegraph, etc. are at you; you can no longer shut yourselves off from the present world; your struggle is with the twentieth century scientists, artists and workmen of Europe and America; you can not escape it, and if you observe carefully, you will see that you cannot survive except by making yourselves fit to live in the altered environment of this age. If you are not willing and ready to assimilate the New Light which is also the old, old light of your own land, go and live in *Pitriloka* with your forefathers. Why tarry here ! Good-bye !

Rama does not mean that you should be

denationalized. A plant assimilates the outside air, water, manure and earth; but does it by that turn into the air, water or the earth? No. Similarly should you, by absorbing and digesting the outside materials, develop and flourish with the original life of Shruti still beating in your breast and bosom.

The object of Education should be to enable us to utilize the resources of the country. Proper education should enable the people to make the land more fertile, the mines more productive, the trade more flourishing, the bodies more active, the minds more original, the hearts more pure, the industries more varied, and the nation more united. The capability of quoting big long texts to show off our learning, nonsensical hair-splitting to torture the sense of passages in ancient scriptures, the study of subjects which we never have to use in life, is not education. The taking in of knowledge which we cannot carry out in practice, is spiritual constipation or mental dyspepsia.

It is a matter of satisfaction that, in spite of all surface discouragements and bitter but

lifeless opposition, steadily and surely the Hindus are acquiring proper education, showing necessary adaptation; the social laws of past age are becoming less stringent, and the caste system is resuming its more natural proportions. Instead of being scared by Western Science, the Hindus today welcome her as the greatest ally to their own Brahma-Vidya (Shruti).

As to Hindu marriage, the different communities, often headed by the most orthodox and learned Pandits, are enacting social laws to increase the age of marriage; and now and then suitable intermarriages are also tolerated.

Apperently the question of food has gained such undue dimensions amongst the Hindus that some have nicknamed our religion as no more than "kitchen-religion." But, in spite of all our fuss, our energy on the point has been misdirected and dreadfully wasted. We never examined scientifically what to eat and how to eat. As you eat, so will your acts and thoughts be. You cannot get out of a machine what is not put into it. It is silly to expect

muscular or brain work from persons who never take any food for the muscles or the brain. From vegetables, grains and fruits we could easily make a proper selection to supply us with the necessary amount of nitrates and phosphates to keep up high mental and physical activity. Is it not a pity that we prize *ghee* so much which contains not a particle of food for brain or muscle, and we despise barley, such an excellent food for students? Pepper, condiments and medicines undermine the system, pervert our natural tastes, invite all sorts of weakness, disease and death. Carbonates, like butter, sugar and starch, which serve only as fuel to the lungs and supply no nutrition for the muscle or the brain, are valued out of all proportion. The consequence is that lethargy, drowsiness and exhaustion become inevitable. Let *Jnanam* (Science, knowledge) guide our eating (*Annam*)!

The Sadhus of India are a unique phenomenon peculiar to this country. As a green mantle gathers over standing water, so have Sadhus collected over India, full fifty-two lacs by this time. Some of them are indeed beautiful

lotuses—the glory of the lake ! But a vast majority are unhealthy scum. Let the water begin to flow, let there be marching life in the people, the scum will soon be carried off. Sadhus were the natural outcome of the past dark ages of Indian History. But now-a-days the general spirit of reform, in-as-much as it is changing the feelings and tastes of the householders, is affecting the Sadhus also. There are springing up Sadhus, who instead of remaining as suckers and parasites to the tree of Nationality, are anxious to make of their body and mind humble manure for the tree, if nothing more.

The sense of the dignity of labour, the religion of unselfish activity, so long orally repeated by millions of the *Gita*-students, is at last being more or less realized in practice in the land of Krishna.

“And live in action ! Labour !

Make thine acts thy piety !

Casting all self aside !

Contemning gain and merit !

Equable in good or evil ;

Equability is *Yoga*, piety !”

Deep devotion and keen discrimination is observable among some of the laity as well as the Sadhus. And any one who is duly acquainted with the external and internal, ancient and modern, situations of India, can see without difficulty that the future religion of educated India must be—

PRACTICAL VEDANTA

OR

Renunciation—through Love - in Action.

True action is not separable from true love and true wisdom. The religion of Shruti (Practical Vedanta) makes every act, feeling, and thought of our life a *yajna*, an offering to the *devas*.

Deva in the Vedantic language means the power-giving life and light to the different faculties; and the *deva* or *devata* of a faculty, *indriya* or sense, implies that faculty, *indriya* or sense taken cosmically. (Cf. *Adhyatmik* and *Adhidaivik*). The *devata* of *chakshu* (or sight) is the sight of all beings, called *Aditya* and only symbolized by the material Sun or the world's eye. The *devata* of hands is the power in all hands and is named *Indra*. The *devata*

of feet is the power in all feet styled *Vishnu*, and so on. Thus true *yajna* or sacrifice to the *devas* means offering or dedicating one's own *individual* faculties and senses to the corresponding cosmic powers. Offering to *Indra* would mean working for the good of all hands in the land. Offering to *Aditya* would mean realizing the presence of God in all eyes, honouring and respecting all eyes; offending no eyes by unworthy conduct; presenting smiles, blessings, love and kindness to whatsoever eyes may turn upon you; and offering your eyes to the All-Sight with such a devotion that the egoistic claim being entirely given up, the All-Light Himself may shine through your eyes. Sacrifice to *Brihaspati* is dedicating my intellect (thoughts) to all the intellects in the land or thinking for the good of the land as if myself were none else than my countrymen, merging my interests in the interests of the people and exulting in their joy.

In short, *yajna* implies realizing in active practice 'my neighbour to be my own self,' 'feeling myself as one or identical with all,' 'losing my little self to become the Self of all.'

This is crucifixion of the selfishness, and this is resurrection of the All Self. One aspect of it is usually styled *bhakti* and the other is called *Jnana*.

O All, (OM !)—

Take my life and let it be
Humbly offered, All, to Thee.
Take my hands and let them be
Working serving Thee, yea ! Thee.
Take my heart and let it be
Full saturated, Lord, with Thee.
Take my eyes and let them be
Intoxicated, God, with Thee.
Take this mind and let it be
All day long a shrine for Thee.

This dedication being thoroughly accomplished, one realizes the blissful significance of *Tat-tvam-asi* ("That Thou Art").

Do you wish to be a patriot ? Tune yourself in love with your country and the people. Feel your unity with them. Let not even the shadow of your present personality be the thin glass partition between you and your people. Be a genuine spiritual soldier laying down your

personal life in the interests of the land. Abnegating the little ego and having thus become the whole of the country, feel anything, your country will feel with you. March, your country will follow. Feel health, your people will be healthy. Your strength will begin to pulsate in their nerves. Let me feel I am India—the whole of India. The land of India is my own body. The Comorin is my feet, the Himalayas my head. From my hair flows the Ganges, from my head come the Brahmaputra and the Indus. The Vindhya-chals are girt round my loins. The Coromandel is my right and the Malabar my left leg. I am the whole of India, and its east and west are my arms, and I spread them in a straight line to embrace humanity. I am universal in my love. Ah ! such is the posture of my body. It is standing and gazing at infinite space ; but my inner spirit is the Soul of all. When I walk, I feel it is India walking. When I breathe, I feel it is India speaking. When I speak, I feel it is India breathing. I am India, I am Shankara, I am Siva. This is the highest realization of patriotism, and this is Practical Vedānta.

Peace like a river flows to me,
Peace as an ocean rolls in me,
Peace like the Ganges flows,
It flows from all my hair and toes.

Through the arched door
Of eyebrows I pour,
And sit in the heaven of heart,
There well do I ride
In glory, and guide,
And no one can leave me and part.

Merry wedlock, union,
On earth or in heaven,
Is a dim foreshadowing symbol
Of my perfect embrace
Of the whole human race,
And my clasp so firm and nimble.

As the golden lance
Of the sun's sharp glance,
I pierce the hearts of flowers.
As the silvery ray
Of the full moon gay,
I hook up the sea to my bowers.

O Lightning ! O Light !
O thought, quick and bright !
Come, let us run a race.
Avaunt ! Avaunt ! Fly ! Fly !
But you can't
With me even keep pace.

O Earths and Waters,
My sons and daughters
O Flora and Fauna !
All limitations flinging
Break forth into singing
Hosanna ! Hosanna !

OM ! OM !! OM !!!

THE ANCIENT SPIRITUALISM OF INDIA

Lecture delivered on July 28, 1904

BELOVED IN THE SHAPE OF LADIES & GENTLEMEN:

When I first came to America, I landed at Seattle. I was received by the Spiritualists. They gave me the first welcome to this blessed land. I have among these Spiritualists in Seattle some of my most beloved, sweetest friends. In Portland, Oregon, again the Spiritualists arranged for my lectures; and also in South America I have met among these Spiritualists the sweetest souls I have ever known. My opinion about the Spiritualists of America is that they are among the most liberal and broad minded, most sympathetic and true, real Christian souls. I am delighted to be here among my own people once more. I am about to leave America now, and here I have an opportunity to address once more the people who welcomed me to this land.

And here we are all brethren, my dear heathens. Heathen is one who lives on the heath, and as we are living in the country now,

under the free canopy of heavens, of the trees and clouds, so we are once more heathens, brethren, I am happy to address my heathen brethren. I will talk to you first of "The Ancient Spiritualism of India," and will then pass on to another subject.

The Ancient Spiritualism of India is apparently not something like the organized spiritualistic societies of this land. And yet we read in the ancient Scriptures allusions and references, over and over again, to clairvoyant powers.

I am working, reading, writing and dictating under the possession of what is known in India as *Divya Drishti*, which means the vision of light. You have heard a great deal about *Bhagwat Gita*. This was spoken by a man, Sanjaya. In the very beginning of *Bhagwat Gita*, you hear the name of Sanjaya. This Sanjaya was a person not on the battle-field where *Bhagwat Gita* was recited before Arjuna. He was at a distance of about two hundred miles from the battle-field. So his preceptor blesses him with this power, known as *Divya Drishti*. Staying at a distance of two hundred miles, he

goes on citing everything that was passing in the battle-field, and among the doings of the battle was the Chanting of the songs known as *Bhagwat Gita*. You might remember there was a case of some of the sayings, doings and writings of what are called 'mediums' in this land. One of the greatest books, the most wonderful according to me, ever written under the Sun, is 'Yoga Vashishtha' which nobody on the Earth can read without escaping God-consciousness, nobody can read it through without becoming one with the all. That book was written under similar circumstances. Again, one of the greatest books in India, known as the *Ramayan*, was written by Valmika several hundred years before the actual incidents took place. Such are the accounts given about the writings of some of the books in India.

Then again, in the *Mahabharata*, the greatest book of the world, consisting of four hundred thousand verses, the story is given of a queen who, in a vision, sees the most beautiful prince and falls in love with him. She was so deep in love with him that her body, under the severe passion of love, fell sick. Her father sends

for all sorts of doctors and physicians, but to no avail. At last somebody discovers that her disease is the blessed disease of love. The Prime Minister of the king comes up, puts his hand upon her pulse, and orders one of the greatest painters to come up and paint the pictures of all the beautiful kings in India. This painter was a woman. This gives you some idea of the ability of women in India and the position they occupied in that land. This woman-painter comes up, and on a board against the wall, she draws picture after picture of the great kings that lived in India those days. This Prime Minister is watching the beating of the pulse of this princess. The paintress draws a picture of Shri Krishna. Then her pulse beats faster, and the Prime Minister stops short. He thinks that here is the man perhaps whom she had seen in her vision. But he sees that the pulse does not beat fast enough, and orders the painter to go on painting pictures. Then she paints the picture of the youngest son of Krishna, and when that picture is painted, lo, not only to say nothing about the pulse, but her whole heart begins to heave and beat up to

the very earth, as it were. Then the Prime Minister comes to the conclusion, "Here is the man who will drive away her sadness." This we believe to be no story but historical fact.

As to this paintress, what about her? Did she see all the kings and princes of the land? No! She was again under what we call *Divya Drishti*, under that higher vibration with the All, so much so that the book, of Nature remained no longer a sealed book, but every thing was an open book to her. I might multiply as many incidents of this kind as you please, might give you example after example. Suffice it to say that there is a vision and sight, rather there is an inner light which makes you possessed of all the knowledge in this world.

The Vedanta Philosophy is popularized by very beautiful illustrations. Let me give you an illustration to distinguish this inner supreme spiritual vision from that kind of light which you imbibe from the study of books and through the medium of Professors in the Universities.

They say, at one time a prince was going to get one of his most glorious palaces painted in

a marvellous way. Many painters came hoping that the prince would select the very best painter for the job. He gave them an examination. Two walls stood side by side parallel to each other, and two painters were employed to paint these walls. Curtains were hanging on these walls so that the work of one painter could not be seen by the other. About two weeks were allowed to them to finish their work. One of the painters reproduced on the wall all the scenes of the *Mahabharata*, the grand book of the world, and his work was most marvellous and glorious indeed. As to the other painter, I will not tell you yet what he was doing. Two weeks passed, and the king with his retinue came to the scene, and the curtain was lifted from the work of the first painter, and there were thousands and thousands of pictures upon the wall. Everybody who looked at the wall was wonder-struck. They stood, all surprised, in a most wonder-struck mood. How glorious was the work ! All the spectators cried out, "Give him the reward, select him for the highest work which you want to be done ! Let him be the victor, let him be

rewarded !” Then the king ordered the other man to lift up his curtain. When the curtain was lifted, all the people stood there with bated breath, their lips half open, their breathing suspended, and their eyes wide open with amazement. They could not utter a word; they were pictures of amazement and surprise. Why ? What had this second man done ? Everything on the wall of the first man was inscribed on the wall of the second man, with this difference that while the first man’s painting were relatively rough and rugged and uncouth, the second man’s paintings were so smooth, neat and clean, and so soft and polished, that even a fly in its attempt to sit upon the wall would slip away. So beautiful was the work ! And further, they saw that in the second man’s paintings there was a curious beauty of the paintings, which were inscribed within three yards of the wall. How had this work been done ? The second man had been polishing, purifying and smoothing his wall to such an extent that he made it transparent, and it became a veritable mirror, a looking-glass. Like a looking-glass, it took in all that the first

man had done, but everything was painted within it. You know that the picture within a mirror reflect within it as far as the object is without it.

Thus there are two ways of acquiring knowledge. One is the cramming and outside painting work, taking in picture after picture, and idea after idea, and pumping into the brain thoughts and ideas of all varieties,—Geology, Astrology, Theology, Philology, and all sorts of Ontologies and Nonpracticologies. This is one way of acquiring knowledge. I don't mean to say that you cannot acquire knowledge that way. You can, just as that man painted the wall by all sorts of colours used on the surface. But there is, blessed ones, another way of mastering the knowledge of the world. It is a purifying process. It is not stuffing in, but taking away and using only the thoughts which are needful. It is making your breast beating with the All. As Emerson says,

“Have thine with nature's having breast,
And all is clear from east to west”

There is that method of realizing my oneness with the All. Walt Whitman says,

"Unless you feel all, you cannot know all."
It is feeling all.

All the original workers, all the men of genius, wherefrom did they get their knowledge? We have ever so many Professors of Theology, Doctors of Divinity, Reverends, Ministers in the Churches, who have devoted their lifetime to the study of tomes filling large libraries. And yet how many of them deliver original sermons like the sweet little sermons that came from the blessed lips of sweet Jesus. We have ever so many writers and speakers, but dear ones, out of all the speeches delivered in America, no speech was so powerful as the speech of the seven words: You all know that speech of seven words: "Give me liberty or give me death!" There are ever so many Professors of Mathematics, Doctors of Philosophy, but how many of them did produce ~~any~~ work like the single little "Principia" of Newton. Wherefrom did he get all this knowledge? The knowledge of Mathematics which he derived from books was not as much as the knowledge which he poured into the world. He got it from some

higher source. Shakespeare's books are read to-day in the Universities by the students in the Master of Arts class. This poor Shakespeare was not a graduate of any University, yet he wrote books which the people must read before they graduate from the Universities. The great Scientists of to-day, Herbert Spencer, was not a Graduate of any University. Somebody asked him if he was an omnivorous reader. "No, Sir; if I were as big a reader as others, I would have been as big an ignoramus as others." Now we see that these original workers, these people who advanced the march of Science, these people derived their original ideas and thoughts evidently not from the books written before them. If it were copied from other books, it could not be original at all. Then here comes the question, wherefrom does original knowledge come? Wherefrom does this originality derive its origin?

Dear blessed ones, dear sweet ones, hear, consciously, or unconsciously, mark these words, it is coming into unison, becoming one with what is called the Heaven within; the Origin

of all life within, the Origin of all light within. There, there is the source. The origin of all light, of all life, Heaven of heavens, is your real Self, the true Self. Let us for a second enter into silence with this thought that all life, all light is within me, all is within me.

Now I shall tell you the method which the sages of India adopted to acquire that God-vision. In India it is said that all the Vedas were written by God, by *Rishis*. It means that the people who wrote these Vedas wrote them while this body-consciousness or this egoistic consciousness, the personal consciousness, was entirely absent. So the people from whom these Vedas sprang are called *Rishis*. But they are not the authors. The word *Rishi* merely means the seer of divine light, the seer of divine truth. Again, in other parts of the Hindu Scriptures, it is stated that all the Vedas (the Veda is the Hindu Bible) are like a tree which sprang from the seed known as OM, OM, OM. This is called the seed from which the tree of the Vedas sprang. How to reconcile this idea with the other, that Vedas came from the people who did not write

them, but they sprang spontaneously as light emanates from a lamp or fragrance proceeds from a rose? The two ideas are reconciled in this way that those people who want to get a higher inspiration, those people who want to acquire that God-vision, who want to rise above the egoistic, personal, little, limited, local consciousness of self, they get the inspiration and light through the chant of OM, OM.

Now it is not the mere chant by the throat, it is something else also. While the lips and the throat chant physically, the mind chants it intellectually, and the feelings chant it in a language of higher emotions. Thus the three-fold chant of this sacred syllable brings you to that unison and oneness with the All, the Light. This was the method which they adopted. This requires of me to lay before you the significance and meaning of the *Mantram* OM. I might take that up some other day. But before I explain to you the significance and meaning of the *Mantram* OM, I must tell you why this *Mantram* has inspiration or God-consciousness, dependent upon these little sounds.

Is God a respecter of words ? This is the question that comes to the mind of everybody. I will show you that this OM is the most natural and real name of the Holy of Holies and for the ALL. This is a name not belonging to any particular language. If the Hindus took it up, it does not mean that it belongs to the Sanskrit language. It is Nature's name, Nature's word, it is Nature's syllable. Nature's *mantram*, and some people would like to discard it because it comes from Sanskrit, from the Hindus. You know that orthodoxy means my doxy, and your doxy is heterodoxy: so the orthodox are prone to reject everything that does not come in the name of their label. So you need not reject it thinking that it comes from the Sanskrit people. In Sanskrit, this word OM is not subjected to the same conjugation or inflection or other grammatical manipulations to which all other Sanskrit words are subjected. So it is not a Sanskrit word. It is a genuine word by itself, the word of Nature. The Hindus took it up. Every child is born with this sound. What is the very first sound which a child utters ? It is either, *am*, *um*, *om*, or *ma*. Now

oh, ah, uha, these three elemental sounds compose OM. In the French language, when the sound *oh* and *ah* come together, they coalesce together into *ah*. Similarly, when the sounds come together in Sanskrit, they coalesce. So the sounds *oh* and *ah* compose it, and every child of every nation is born with these sounds which he brings from the other world. We see again when a man is sick, what is the sound in which he seeks relief? He says *uhn, uhn, uhn*, therein he finds relief. A sick man, man suffering from excruciating pain, finds in this sound his OM. Wherever in this world children are happy, very happy in any place, their ecstasy finds expression in the ejaculation of the sound Om. There it is. This is the sound which stands for that state of your mind in which you are standing above or beyond this little, local, egoistic, personal, small, limited consciousness. Whenever you rise above the local consciousness, according to which you feel yourself to be limited within the short area of about five or six feet, on the north having a head covered sometimes with a hat or turban, and on the

south a pair of shoes, when you rise above this little egoistic consciousness, the natural sound of the *mantram* OM finds expression through you. We see again that in all the languages of the world OM occupies a very prominent place. Omniscient begins with OM, then the nasal sound; omnipresent, omnipotent, they are the sweetest and highest names for God—Omniscient, Omnipotent, Omnipresent, and they begin with the natural name for God—Om. In your prayers, when you come to that point when all speech stops, you say the word *amen*; in Arabic we say *amin*; in Persian we say *amin*; so in Hindustani or English—it is *amen*; or *amin*. We see it in the principal languages of the civilized peoples in the prayers, when they come to that point where all speech stops, the silence that speaks when you enter into that blessed silence, which the Hindus have expressed in the phrase:

यतो वाचो विवर्तन्ते अश्रव्य मनसः रुहा

Translated, this means "Wherefrom all speech and all thought turn back like a ball, flung against the wall, jumps back." When

you reach that state, it is the word Amen that introduces you into the whole world. Amen is only a distorted expression of *Om, Om, Om*. So *Om* is the most natural name for God, the most natural name for the Holy of Holies.

Further, did you ever notice the sound which accompanies your breath, your respiration? We will see just now,—it is *so-ahm so-ahm*. Breathe alone and breathe aloud, you will see that *so-ahm* is the sound of your breath. In the Sanskrit language *so-ahm* has a meaning; and remember please, if it has a meaning in the Sanskrit language, the English language ought to adopt it. Philology proves that English, French, Scandinavian, Russian, Greek, and Persian, these languages are all the daughters of the Sanskrit language. So blessed ones, Sanskrit is the mother of your English language. So if it belongs to the mother, why should not the daughter take it? So, in the Sanskrit language *so-ahm* has a meaning. *So* means 'that', and *ahm* means 'I' am. I am that. Connected with that is a particular way of breathing. In *So-ahm*, the sound of your breath, there are two consonants,

and the rest are independent sounds. Drop out 's', the first consonant, and 'h', the second, the rest becomes OM. So we see that the breath of man or the inner living being in this world, consists of two independent sounds on which the others are dependent. Take away the dependant or consonant sounds, then the soul or independent life in your breath is OM. Thus the life in your breath is OM. The sound which is the soul of your breath is OM. This is then the most natural name for the Heaven within, the God, Supreme Spirit, that enlightens all spirits and all souls; the Soul of all souls, the Life of all lives is OM.

I could further explain to you the scientific reason for the higher vibration and the higher state which is brought about by the chanting of Om.

Sounds are of two kinds, you all know. Your Grammars call them the articulate and the inarticulate. In Sanskrit we have the articulate, that is, the sound which can be recited in letters of the alphabet, and the other sound is the inarticulate or intonation. The alphabetical and the intonational are the two varieties of

sounds. The alphabetical or articulate sounds are concerned with the topics which deal with the knowledge of the head, and the intonational sounds are those which deal, in the language, of the present-day psychologists, with what is called the *subjective mind*, or *the heart*, the feelings. We see that the articulate sounds can have meaning in a limited class. Here I am talking to you in the English language. To those who do not know English all this talk will be Greek. So those who have been trained, in the same artificial way in which the people learning a particular language have been trained, can understand me when I talk English. Nobody else will. Here comes a man who speaks to me in Persian or Russian, or in Sanskrit, you do not understand him. He does not know English, and begins to cry. Then you all understand him immediately. You know that he is in need, that he is distressed. There comes a man who tells you something in Sanskrit, Persian, Japanese; you do not understand him. He begins to laugh and laugh and you understand. So this crying, this laughter, was it the

intonational or alphabetical sound ? It was the intonational sound and did its work. The baby cannot speak to you in your language, but they say the language of love is understood everywhere. Here comes a cat and you want to drive it away. You speak to it in Persian, Sanskrit, Arabic, English, it does not understand; but clap your hands and off she goes. There it was the intonational sound; it was not the alphabetical. It did its work immediately. So we see that the intonational language is universal, the language concerning the mediums which are deeper down than the head. The philosophers of the seventeenth and nineteenth centuries have been placing the ruling centre of man in the brain somewhere. But to-day the mistake of these philosophers has been discovered, and once more the philosophical world has come to realize that it is in the gangleonic centre of the heart. There lies the ruling seat of man. So we say that the intonational language comes from somewhere deeper down than the head or the intellect. I heard a lady say, "You cannot preach to me in your Churches, but you can

sing to me there." You will all agree that you enjoy the music in the Churches more than the sermons. How is that? You are all sad, and somebody begins to play upon the piano, and brings out the harmony of the vibrations, and you are immediately at rest. I have a friend in East Aurora. In his establishment, when the workmen are a little out of gear, and there is discord and lack of harmony, he stops the work immediately, and asks somebody to play upon the piano, and in half an-hour everything is set aright. You know what a charm music has upon people. Some Frenchmen in the Franco-Prussian War were treated with martial music, and all of them became homesick. The officers received application upon application for leave of absence. All were homesick and could not fight. You know how Music inspires people in battle. You have heard of the city of Troy coming out of the music of Apollo; out of his Music the city appeared. You all know about those sirens who lived on an island in the sea, and the passers by who travelled on the sea, no sooner did they hear that music than they were

drawn to that cruel island where they knew that the sirens had to make merry with them for three days, and then they would be cut and eaten up. Yet they could not resist. Such is Music.

This shows the temptations of this world. People know that when temptations get the upperhand, they will make merry for three days and then be eaten up. Yet they cannot resist. It is said that when Orpheus sang, the brooks and running streams stopped to listen to him, and even the animals. On one side stood a lion, and on the other a cow; on the one side a sheep and on the other a wolf; but all forgot themselves in that harmony. You know about that St. Cecilia who brought an angel down to the Earth. And you may have heard that in "Alexander's Feast" hearing about the musician who brought Alexander in rapport with the divine, he said,

"He raised the mortal to the skies,
And she (St. Cecilia) brought an angel down "

Consequently this musician was higher than St. Cecilia. What is Music? Is it alphabetical or intonational? Intonational, evidently. What

a wonderful effect it has ? Science can prove why particular sounds should have particular effects, and even if Science cannot prove it, the fact is a fact that intonation has a marvellous effect in producing wonderful results. In your mind it remains a fact.

So I say that intonation is connected with the chant of Om, and experience has proved that it has a marvellous effect in bringing your soul at one with the soul of the ALL. It has a marvellous effect. If Science cannot prove it today, let it grow, and a little later it will be able to explain it. In the meantime the fact will remain a fact. So on the basis of this experience of the ages, I mean personal experiences, I lay before you this, the treasure of the Vedic philosophy. Thus it is that the Hindus reached the higher vision of clairvoyance, of the inner, spiritual light.

PEACE LIKE A RIVER FLOWS TO ME.

Peace like a river flows to me,

Peace as an ocean rolls in me,

Peace like the Ganges flows,

It flows from all my hair and toes.

O fetch me quick my wedding robes,

White robes of light, bright rays of gold,
Slip on, lo! once for all, the veil to fling!
Flow, flow, O wreaths, flow fair and free,
Flow, wreath of tears of joy, flow free.
What glorious aureole, wondrous ring.
O nectar of life ! O magic wine.
To fill my pores of body and mind!
Come fish, come dogs, come all who please,
Come powers of nature, bird and beast,
Drink deep my blood, my flesh do eat,
O come, partake of marriage feast,
I dance, I dance with glee
In stars, in suns, in oceans free,
In moons and clouds. in Winds I dance,
In will, emotions, mind I dance.
I sing, I sing, I am symphony,
I'm boundless ocean of Harmony.
The subject—which perceives,
The object—thing perceived,
As waves in Me they double,
In Me the world's a bubble.

OM ! OM !! OM !!!

THE CIVILIZED WORLD'S SPIRITUAL DEBT TO INDIA

Lecture delivered on July 29, 1904.

While talking to students this morning, a remark escaped these lips:—"I never remember that I was ever born. Indeed, I was never born, and no power in the world can convince me that I can ever die." While addressing a large congregation in India, I spoke on a subject which smacked of political character. Among the audience were judges, lawyers, and people occupying very high positions under the Government. After the talk they came up and remonstrated, saying "Swami, never deliver such a talk in future, because there is a fear of your person being thrown into prison or being taken to the scaffold." The answer from Rama was, "Blessed ones, I can never play the part of Judas Iscariot and sell the Christ of Truth for thirty pieces of silver, for nobody can convince me that there is a sword in this world sharp enough

to cut my soul, or a weapon strong enough to wound me, immortal Being, never born, incapable of being put to death, the same yesterday, to-day, for ever, this is Me ! Why should I compromise ?”

The remarks which you will hear you may not be accustomed to hear so often and perhaps they will sound strange, but as a debt to Truth I am bound to declare them.

Many stories are extant in this country about India. The other day, after delivering a talk in Minneapolis, a lady came up to Rama and said, “Mr. Swami, don't the ladies still throw their bodies to the crocodiles in the Ganges ?” I told her, “Blessed Divinity, I was also thrown into the Ganges, but like your fabled Jonah, I swam out.” As a matter of fact, I have been from the source of the river Ganges to its entrance into the plains on foot. Those of you who have had the pleasure of walking with me know that its little body can walk 40 miles a day. I tell you that roaming along the banks of the Ganges from one end to the other, I found that sacred river so clear, pure and extremely rapid, awfully swift, that,

in the name of Science, no crocodiles or alligators could ever live in it. Alligators and crocodiles live in muddy, turbid streams, and no crocodile could be pointed out in that river. Bless the sweet hearts of story-contractors ! Such are the reports current in this country about India.

The other day I received a letter from Seattle, Washington, written by a Hindu implicated in a queer case. One night he was going home from the rooms of a certain Spiritual Society, and he took a car. A girl took the same car as he did. They rode together, and when she left the car, he also left, because he lived in that neighbourhood. After an hour a policeman came up and arrested the student, and for six hours he remained in jail. The next morning he was tried. The complaint which the girl lodged against him was "He looked at me with those 'piercing, black, spiritualistic eyes, and I felt as if I was going to be hypnotized, and I was scared." Oh heavens, where should the poor Hindus put their eyes before they come to America ? Such are the notions about the

Hindus in some quarters of the country.

As to the bright side I might lay before you, fact after fact, about the immense wealth of ancient India. Reports were current in Europe that in India houses were made of gold and streets of silver and such reports about India made all Europe lose patience and go after the wealth of India; and for conquest of India, people came from all parts of Europe. Some wanted to go by way of the north-west passage, and came to India. Your Columbus was at first in search of a new route to India when he stumbled upon blessed America. So India had a charm one day, even so far as its material wealth is concerned. I have simply to refer you to the accounts of the Persian and Greek writers of the temples in India. In one temple ten thousand servants were employed, and the ceilings were set with diamonds and rubies. If you want to have some historical records to prove these statements concerning the wealth of India, I refer you to the speeches of Edmund Burke about Warren Hastings and Lord Clive.

I might say a great deal about the

intellectual wealth of India. In India I have seen a man performing most wonderful feats of memory. About 50 or 60 persons were seated in a room in a semi-circle about him. Each person present was told to have before him passages from any book he might wish. Some of them took passages from books written in English, Arabic, Hindustani and so on. This man was blind. Each one of the persons told him the number of lines their passage contained. Then in turn each one of the parties gave him one line at a time. The first man, let us say, gave him the first line of his passage which consisted of 20 lines; the next gave the fifth line of his passage of 13 lines, and so on. Then came the second course when all the people gave him one line again. Thus promiscuously and irregularly the lines were given to this blind prophet. Then in the 13th course, when he reached the man who had announced that his passage consisted of 13 lines, "Mr. so-and-so, the number of lines of your passage are exhausted," and in his mind having arranged all these lines in their correct order, he repeated the whole passage from beginning to end without a single

mistake. So he went on completing and reciting passages to the whole circle.

I might tell you of some of the psychological researches. There was a certain Swami who visited India and who could throw himself into a state of suspended consciousness for five minutes. But in the Himalayas I have met many Swamis who could throw themselves into apparent death for six months. Here is a case of resurrection after a period of apparent death during six months. One of these Swamis was put into a box and interred into the ground, and after six months he was dug out and by means of certain processes which he had told the people to perform on his body, he came to life again. Just think of that, blessed ones! A man came to life after three days of seeming death, and almost all Europe have pinned their name and faith to his personality on the ground of resurrection after three days. People resurrect in India after six months of apparent death, and we take it for what it is worth. This is not spirituality, but it is a genuine physiological and psychological process, a scientific process.

If the present-day Doctors do not know about it, they must grow in the knowledge of their Science. We take it for what it is worth.

Here again I am moved to say a few words about the negative side of the question before I pass on to the positive side. The negative side is this. The other day a gentleman came up and said, "Don't, Swami, bother us with your philosophy and religion. Is not that antiquated?" As if truth could be antiquated! As if truth were changeable and mutable! I said to him, "Brother, do you know what is the cause of your prosperity and of America and Europe's progress to-day?" I was moved to make this answer because he said, 'your religion is antiquated.' Our religion is living, is living! Our religion lays stress on the positive side, while yours lays stress on the negative side—"Thou shalt not." I said, "Blessed one, let us examine the cause of America's prosperity, and what America's religion is." I told him that his religion was worn as a charm around the neck, as an amulet. A boy wears an amulet and attributes his successes to the charms of the

amulet but his failures he attributes to the lack of his own exertions. So, blessed ones, the real cause of your prosperity and your boasted civilization is something else. It is not Christianity, or what I call Churchianity. Let us examine the matter historically. We read history, and we find that before this so-called Chirstianity or Churchianity was introduced into Europe, there were nations in existence who were prosperous and civilized at least to the same extent as America and Europe are today, if not more so. Egypt had her civilization, China had her civilization, and in some respects the European art has not come up to the art of ancient Egypt or China. Persia, Greece and Rome had their civilization, not to say anything of India. All these countries, all these nations were civilized and they were heathens also. If civilization and material prosperity always went with Christianity, then, pray tell me how it was that although Christianity was not yet born, these countries were civilized and prosperous. Why? Again, we see Rome, the greatest country in the world at one time, Rome, the most prosperous nation. If Rome

fell, what brought about the decline of the Rome Empire? It was the advent and introduction of Christianity. Read Gibbon on that subject; read any other standard historical work on that subject. Greece was so prosperous and happy before Christianity was introduced there. What is the Christian Greece of to day as compared with the heathen Greece of those good old times? Again we say, "Come, read history." In spite of facts and figures nobody has the least right to attribute the prosperity of America and Europe to Christianity or Churchianity. For more than a thousand years after the introduction of Christianity into Europe, Europe was under the pitch-dark shadow of what are called the Dark Ages, the ages of indescribable gloom, superstition and ignorance that ever visited the world. This is what was the result of the introduction of Christianity into Europe.

Some people say, "Look here, what has not Christianity done; Christianity is the greatest civilizing factor in the world!" It is the civilizing factor which must introduce Inquisitions, the burning of witches and the presecution of

scientific thinkers. Wherever Science wanted to advance, there did Christianity come up ready to choke it to death. Bruno was burnt to death because of his scientific views. You know how Christianity treated Ben Johnson and Carlyle. Let us examine the real facts of what has contributed to the prosperity of America and Europe.

Blessed ones, it is not the hell-fire preached from the pulpits that has raised you. It is the fire coming from the steam-engine, the electricity, the printing presses, it is the ships and railway systems,—it is these to which you owe your prosperity and material elevation. Says, Dr. Johnson of England, "If a boy tells you that he peeped through this window, while as a matter of fact he peeped through the other, whip him!" So I say to you, when you ascribe to one thing what is really due to some other cause, what do you deserve? So the real cause of your material advancement are these factors which I have mentioned, these scientific discoveries, these scientific inventions. No one of these discoveries or inventions was made by a Reverend Doctor or Minister of the Church.

Was James Watt, George Stephenson, Benjamin Franklin, Thomas Edison, or anyone of those folks a Reverend Doctor, a Missionary or Minister? If anyone of these men had been a preacher of the Gospel, then we might say that the Gospel was the cause of your material advancement, of your material prosperity. But we see that the only discovery made by a Minister was the discovery of gunpowder. The only scientific discovery that ever came from the blessed hands or the blessed brains of the preachers of the Gospel was gunpowder.

You see that the cause of your prosperity is not Churchianity or Christian dogmas. It is not. Just as the cause of America and Europe's material prosperity is not the blessed religion of America and Europe, so the cause of India's material downfall is not the Hindu religion. I maintain the real cause of your prosperity or that of any nation is true spirituality, and true spirituality I always distinguish from the forms, the dogmas, the creeds, the garments, the drees in which it is presented. So I say that the cause of America's prosperity is true, genuine spirituality, which is engendered and

propagated in spite of the preaching from the pulpits and the usages encouraged by that preaching. All of the "Thou shalt" and "Thou shalt not" have hindered and not aided your growth, your spiritual growth. Kant calls them the categorical imperatives, a statement in the imperative mood, second person. All such statements limit your freedom, they take away your liberty.

Wherefrom did this true spirituality arise? Wherefrom, in the history of the world, sprang this true spirituality? That is what I have to tell you. True spirituality is what we call Vedanta. All the religions of this world are based upon a personality. Christianity hinges around the name of Christ, Confucianism around the name of Confucius, Buddhism around the name of Buddha, Zoroastrianism around the name of Zoroaster, Mohammedanism around the name of Mohammed. The word *Vedanta* means the ultimate Science, the Science of the soul, and it requires a man to approach it in the same spirit in which you approach a work on Chemistry. You don't read a work on Chemistry, taking it on the

authority of Chemists like Lavoisier, Boyle, Reynolds, Davy and others. You take up a work on Chemistry and analyse everything yourself. I believe that water consists of hydrogen and oxygen on the authority of my own experiments, not on the authority of anybody else. The electrolysing of water shows that to me. So a religion that is based on authority is no religion. That alone is truth which is based upon your own authority. With that understanding I might recommend to you books upon books on the subject to be read by you, to be assimilated, to be chewed, masticated and digested, ground and made your own. This is the spirit in which I want you to approach the word *Vedanta*. I don't mean that you should pin your faith to Vedanta, I don't want to proselytize anyone. But having made the meaning of this word clear, I will say that this *Vedanta*, true spirituality flows from the mighty Himalayas, the mountains of the world. As the magnificent streams, the beautiful rivers, the monsoons flow from those heights, so the genuine spirituality has flown from India. Your European Orientalists say that the books

on these subjects were written about four thousand years before Christ. And these people, in their attempts to discover the origin of these books, have been working under the heavy weight of the superstition that the world was created only four thousand years before Christ. But I as a student of the Vedas, can furnish you with internal evidence that these statements of those folks are wrong. I have been a Professor of Higher Mathematics in a University. I have been lecturing on dynamics, analytical hydrostatics, astronomy, trigonometry, and through reading the Vedas I find frequent references to the positions of the stars and constellations in the heavens in those days. The marking of positions of Orion and other constellations in those days is given in the Vedas, and then making mathematical calculations, I give you the internal evidence, scientific and mathematical, of the fact that these Vedas were written, at least some of them eight thousand years before Christ. Shall we believe in the evidence given by peace of canvas, or the evidence given directly by God through the letters of the stars and mathematical

formulae? This is a vast subject, but I can, in this short time, lay before you only the salient points, some of the broad landmarks in the whole scheme.

Have anyone of you read the accounts of India given by the ancient Greeks? About four hundred years before Christ, the Greeks began to visit India. History shows that, and these Greeks have left accounts of their visits. I have read some of them. You will find in those accounts that in those days the people of India were called the ideal sort of people. The Greeks say that the Hindus never told a lie. The women had perfect freedom with men; they lived on terms of equality with men; and they say grand, wonderful Universities, in the mountains and forests, were prevalent all over the country. They go on describing in glowing terms the material wealth of the land, and what is called faithlessness and impurity, they say, was absolutely unknown in this land. They describe something about the system of philosophy of the people. They were much charmed. Even to-day we find, among some of the great works of ancient India books, written

by women. At one of the greatest Parliaments of Religions held in India, where one of the greatest philosophers of the world spoke, it was a woman of India who presided. Some of the grandest, greatest and most wonderful hymns came from the blessed hearts of women in India. I agree with Walt Whitman when he says, "Truth is first conceived of woman."

What brought about the downfall of all the institutions in India? What brought Idolatry in India? Idolatry is not indigenous in the land of India. To day the Christian folks tell you that the people are idol worshippers. But in the voluminous Vedic writings, in the writings on Poetry, Grammar, Mathematics, Architecture and Music in India, in none of them I find the least reference or allusion to idolatry. Wherefrom then did this idolatry come in India? It forms no part of the religion of India. This idolatry in India came through the Christians. People have not read that page of history yet, but this investigation of mine will come in printed form also. I prove it from external as well as internal evidence that between the 4th and 5th centuries

after Christ, some Roman Catholic Christians, came over to India, and these Christians are still present in India to-day. They are called St. Thomas Christians living in the Southern part of India. These Christians introduced idolatry. Then from internal evidence I prove that the greatest advocate of idolatry, Ramanuja, had for his preceptor, one of these St. Thomas Christians. The first statue before which these men bowed I know bears no oriental face. This shows, my blessed ones, that the origin of idolatry is from what you call Christianity. You took it there. The Missionaries come to India to-day denouncing idolatry, pulling it down on the one hand, and on the other they make those images and sell them to make money. This is how you want to convert these people. Will these idols which you make and sell to the people, have a greater force than the Gospel? It is for you to decide.

Then again, the people tell you so much of the slavery of women in that land—the custom of veiling themselves in that country. A word about the origin of that too. The Mohammedans who at one time ruled India

were very immoral. Whenever they saw an unmarried Hindu girl, they wanted to rob her of her honour. Thus women were subjected to brutal outrages. The Hindus wanted to escape this, and introduced the custom that no woman should be allowed to marry except under the age of puberty; under that they should marry. Then again the women could not walk in the streets with their faces bare, because the Mohammedan conquerors, if they saw their faces, would rob them of their honour. Thus the custom was introduced of wearing veils, which custom has been prevalent in all countries ruled by Mohammedans. This custom never existed in the days of Hindu rule.

The Hindus, my beloved ones, are of the same flesh and blood as you. Their language was the origin of your language. Their face is oriental, but they are one with you, your own flesh and blood. If my colour is dark, that means only that my skin is tanned; but the parts of my body which are covered are as white as yours.

That the European world owes its spirituality and civilization to Greece, no sane

man will try to deny. But, blessed ones, what about the Greeks? What about the Philosophy of the Greeks? Did you ever read Plato, Socrates, and Pythagoras side by side with the Philosophy of India? If you have, then you can never deny that the theories, such as the 'Immortality of the soul,' 'Metempsychosis,' all are the offspring of Hindu Philosophy, with this difference, however, that the Greeks did not get all the truth from the Hindus. We see to-day that the logic of Aristotle, as compared with the logic of the Hindus, is very defective. Compare the way the Greeks analyze the syllogism with the way the Hindus do it, and you will see that the Aristotelleian Philosophy is defective. In the works of the Hindus, Inductive and Deductive Logic is brought out, while the Greeks and Europeans bring out only the deductive methods. William Jones proves this statement. He says, "When we compare the writings of the Greeks with the great, clear, comprehensive system of the philosophy of the Hindus of India, we cannot help thinking that the Greeks derive their knowledge from the fountain-head of Indian philosophy."

What distinguishes your New Testament from the Old ? It is saying like these—"I and my father are One;"—"I live and move and have my being in him;"—"In the beginning was the Word and the Word was with God, and the Word was God;"—"He who has seen the Son has seen the Father;"—"The kingdom of Heaven is within you;"—"Love your neighbour as yourself." Again, when Christ says,—“Eat ye my flesh and drink ye my blood, and unless ye eat my flesh and drink my blood, ye cannot be saved,” see how the people have misinterpreted this saying. Instead of eating and drinking the flesh and blood and being done with it, they make a fetish of it. Why in the name of philosophy, logic and reason, he who runs may read. Read the books on the Vedas and you will know that these statements are in the Vedic books, preached thousands and thousands of years ago in India. As to the resurrection and sermon of Christ, these also are Hindus and Vedantic. Here I might refer you to a book written by a Russian—Nicholas Notovitch, written in French and translated into English, entitled “The Unknown Life of Jesus.”

The work is based upon some manuscripts discovered in a monastery in Tibet. The author visited the place, and when you have read the book, you cannot but realize the truthfulness of the statements. It gives you an account of that part of Jesus' life, of which the Bible says nothing, from the eighth to the thirtieth year of his life which was spent in India. These facts may or may not be so, but indirectly the knowledge could come to Jerusalem. The fact remains, however, that his doings as well as his teachings are only a faint re-echo of Vedanta, the philosophy of India. In your Bible you find the statement—"Love your neighbour as yourself," but no reason or rationale is given for it. As the blessed Herbert Spencer says, when we simply tell a child to do this we enslave the higher nature in the rational animal, for man is called by the logicians a rational animal. We enslave the mind of child when we tell it to do a thing on authority. A child will do a thing you want him to do on his own authority. The moment you say, 'do' or 'don't', you enslave the mind. Once a child was asked, "What is your name?" He

said, "I don't know, but my mother called me 'Don't'". When you say, "Love thy neighbour as thyself", you ought to tell me how and why I ought to do this. How shall I love my neighbour as myself, when the Ministers and Doctors of Divinity hate the Hindus from the bottom of their heart. Under such circumstances, how is it possible for us to love our neighbours as ourselves? These categorical imperatives have been preached in this world, and the world is the same to-day as ever. Confucius, Zoroaster and Shri Krishna preached, and the world still remains with its sins. Is the world any happier to-day? Somebody has said that the world is like the tail of a dog. Put the tail of a dog in a bamboo case for a period of twelve years and when you remove the case, the tail will curl as ever. The same illustration will hold with the world. Try to straighten it out, but when you let it go again, it will go back to its old ways. This reminds me of a story. A man once went to a pseudo-Swami asking for advice as to how to win the love of a girl. This pseudo-Swami says, "I will tell you a *mantram*, a certain formula to repeat. Repeat it

continually and you will win the love of the girl. But while you are repeating it, let not the thought of a monkey come into your mind." This man began to repeat the formula to himself but, Oh, as ill luck would have it the monkey was all the time with him. Then he came back to this quasi-Swami and said, "I would never in my life have thought of a monkey if you had not told me not to think of a monkey?" So it is, blessed ones, it is those 'dont's' and 'dos', 'thou shalt's' and 'thou shalt not's', which are not the commandments of God. So you know why animals, cows, buffaloes, even lions and tigers are cleaner than men. They have not prohibitive laws for the control of what are called the animal passions. In the commandment—'Thou shalt love thy neighbour as thyself', we see again that the mark is missed. Man will not receive anything on another's authority. Why shall I love my neighbour as myself? In Vedant Philosophy in nine different ways this truth is brought home to us most gloriously, most wonderfully, and most splendidly. The readers of the ancient Vedantic Scriptures are told

that thy real Self is the self of all ; thy neighbour is thy own Self." When I know that my neighbour is myself, then naturally I love him as my own self. It is put here in a clearer form than in the Bible. We ought to know the laws of Psychology, for such is the Psychology of the human mind. Tell a child not to touch fire, and he will touch it. But tell a child that if he touches fire, it will burn him, then on his own authority he will never touch it, but never say only,—‘Dont touch the fire.’ When you simply tell me to love my neighbour as myself, I will not do it. But when you tell me that my neighbour is myself, then I can’t help treating him as myself.

I have told you the origin of the great spiritualistic organism in the European world. Let me pass on a little further.

These grand teachings which only came through the Gospel were lost in Europe in the Dark Ages, and the world needed a new impulse. Wherefrom did this new impulse come which removed the Dark Ages, and afterwards swept away the Middle Ages ? So far as the accepted Christianity was concerned, the Dark

Ages were there inspite of it. If you have read History, you will agree with me that the Dark and the Medieval Ages swept away through what is known as the Renaissance, the Revival of Learning. This Revival was inspired by the study of the literature of heathen Greece and Rome. It was the heathen literature again which dispelled the Dark and the Middle Ages, and this heathen literature derives its origin from India. There again the new impulse to purify the world came from India. Then I pass to the present day thought of the world.

Here, sweet ones, what is the new thought of America? And what is this Christian Science, Theosophy, and Spiritualism of America? Whether through the Hindu teachers that came disembodied or embodied, or through the writings coming indirectly from Schopenhauer, or through direct channels of the new thought of America, they all came from India. Even the new thought in the political history of the world, what you call *radical democracy or socialism*, even that I can prove to you is characteristically Vedantic. I have written an Essay on Socialism and Vedanta,

and another book—*The rise and Fall of Nations*. In these works I have embodied the facts and testimony of the assertions I am making now.

In America, the Father, the prophet of the new thought is Emerson. He preached the Truth, Spirituality, but he made no mercenary use of Spirituality. The truth has been popularised by him. But the spiritual father of Emerson, his inspirer in America, was Henry D. Thoreau. He is more original than Emerson. Another inspirer of Emerson is Carlyle. And wherefrom have these men—Carlyle, Emerson, Thoreau, and Walt Whitman—got their inspiration? Their inspirations came from several sources. Whence came the writings of men like Kant and Schopenhauer? From no other source than the direct study of the Vedantic literature. I can prove to you that the new impulse given to the world by Carlyle and Ruskin was derived from the philosophical writings of Kant, Schopenhauer and Fichte, and I shall prove to you that the new thought of this country came from India, because the writings of Kant, Schopenhauer, Fichte,

and to some extent of Swedenborg, were the direct inspirations of Hindu Philosophy. Schopenhauer, in his book—*The World Is Will and Idea*,—says, “In the whole world there is no religion or philosophy so sublime and elevating as the Vedanta (Upanishads). This Vedanta (Upanishads) has been the Solace of my life, and it will be the solace of my death.” Could any higher tribute be paid to this philosophy of Vedanta? In his writings also there are references to the Vedantic philosophy and literature. Again, the historian of Philosophy in France, Victor Cousin says, “There can be no denying that the ancient Hindus possess the knowledge of the true God. Their philosophy, their thought is so sublime, so elevating, so accurate and true, that any comparison with the writings of the Europeans appears like a Promethean fire stolen from heaven as in the presence of the full glow of the noon-day Sun.” At another place he says:—

“When he read with attention the poetical and philosophical monuments of the East, above all, those of India which are beginning

to spread in Europe, we discover there many a truth and truths so profound, and which make such a contrast with the meanness of the result at which the European genius has sometimes stopped that we are constrained to bend the knee before the philosophy of the East, and to see in this cradle of human race the native land of the highest philosophy." Schlegel says that in comparison with the Hindu thought, the highest stretches of European philosophy appear like dwarfish pigmies in the presence of grand, majestic Titans. In his work on Indian Language, Literature and Philosophy, he remarks:—"It cannot be denied that the early Indians possessed a knowledge of the true God, all their writings are replete with sentiments and expressions, noble, clear and severely grand, as deeply conceived and reverentially expressed as in any human language in which men have spoken of their God." And with regard more especially to Vedant Philosophy, he says:—"The divine origin of man is continually inculcated to stimulate his efforts to return, to animate him in the struggle and incite him to consider a re-union and re-corporation with

Divinity as the one primary object of every action and exertion." Max Muller says: "If the judgment or the opinion of such a grand philosopher as Schopenhauer requires endorsement, I, on the basis of my long life, devoted to the study of almost all religions and philosophies, must humbly endorse." He says, "If philosophy or religion is meant to be a preparation for the after life, a happy life and happy death, I know of no better preparation for it than the Vedanta." Again he says, "I am neither ashamed, nor afraid to say that I share his (Schopenhauer's) enthusiasm for Vedanta and feel indebted to it for much that has been helpful to me in my passage through life." Sir Edwin Arnold's *India 'Revisited'*, his "*Song Celestial*" his '*Light of Asia*,' '*Song of Songs*,' all contain information concerning this subject, to which I refer you. Thoreau; in his '*Walden Pond and Lettters*,' refers frequently to Vedantic writings; also in his '*Excursion*' he refers to Indian writings. The source of all the new thought in America comes from Thoreau, who admitted that he got his thought from the Hindus. Emerson when

about to return to America after a trip to England, was attended by Carlyle to the railway station. As a present Carlyle gave him one of the early translations of the *Bhagwat Gita* by Edwin Jones. This work had been translated into Latin, French, and German even before the days of Kant. Kant revived the philosophical thought of Europe, and as the basis of his philosophy of the *a Priori* character of time, space and causation, he is indebted to India.

In the first edition of the work by Mrs. Eddy, there are quotations from the *Bhagwat Gita*; but in the later editions they were expunged. God's word, if it is God's word at all, must be clear, must be plain, and must be intelligent.

I don't mean to say that the people here are plagiarists or imitators. I maintain that it is just as well for the people of America to rediscover these truths by themselves as to get them from India. "There is nothing new under the Sun." History shows that it comes from the Hindus.

Real Socialism, genuine Socialism is to-day

actually in existence among the Swamis in the Himalayas. Edward Carpenter of England obtained his Socialism from the Hindus. So all your new thought is the old, antiquated thought of the Hindus. The genuine centre, the whole truth and all the new thought, Blessed ones, in order to get to that you have yet to wait a little and get more knowledge from India, because most of those wonderful writings have not yet been translated into your language, such as the *Yogavashishtha* which deals with all the new thought of America. This work is clear, comprehensive, logical and is written in real true poetry. Such is the manner in which our Mathematical works are written, and thus Mathematics is made a pleasure, instead of a bugbear as it is to most students.

In this world your work should be done with pleasure. It reminds me of a garden in which the poor labouring coolies are breaking stones on the paths. Their hearts are heavy, they are drudging all the time. On the lawn of the garden in which these coolies are working are princes playing tennis. Their work is a pleasure, for in their pleasure they are sweating

possibly harder than the coolies. Let your attitude in this world be that of the princes playing tennis. Their work is a pleasure. Not that you have to give up work and labour, but that your spirit in and towards your work should be changed, and work and pleasure you will always be doing. You will be full of another bliss, centred in your Godliness. When you are perched on the summit of the beautiful poplars and cedars of your divine Nature, on the divine Nature of this beautiful, spiritual thought, godly music and wonderful work will be falling and coming from your Soul. That which is forced is never forcible. As light emanates from the Sun, as fragrance emanates from the rose, as coolness emanates from the beautiful snowy peaks, mountain-streams and springs, so let peace, joy, love and light proceed from you, O Light of lights. OM peace be with you !

OM ! OM !! OM !!!

AN APPEAL TO AMERICANS ON BEHALF OF INDIA

*Lecture, delivered at the Golden Gate Hall,
San Francisco, on January 28, 1903.*

The subject of to-night's discourse is an appeal to the Americans. Don't know why very few Americans have come. Well, never mind, even those that have come, in the eyes of Rama, represent not only America, but Europe and the whole universe. If the words that are spoken to-night appeal to the hearts of this small audience, if these words reach home to a single one of you, if say, even, five, six or seven of you take up this work or hear this cry in the wilderness, Rama will regard these words as a success.

Rama appeals to the Divinity within, appeals to the Infinity in you, and he is sure that the Infinity within, even in a single body, can work wonders and marvels. You will kindly not put before the real Soul or the Infinity any curtain of sectarianism. For one

hour at least, you will kindly thrust aside and strike out all veils and all difference of colour, cast and creed, which do not allow people to listen to stranger willingly.

INDIA'S WORK IN THE PAST

Rama has been talking to you for about two months about the crest-jewels of Indian wisdom; he has been bringing to you the nourishing nectar, the invigorating milk of the Indian Scriptures. To-day Rama wants to tell you something about the mine that brought forth such jewels, the cow which yielded that milk; he wants to tell you something about the country which first promulgated this truth, something about the land that gave the world its religions. Yes, the religions were given to the world by India, directly or indirectly. Rama wants to talk to you about the land that is still giving you all your new religions and cults which are springing up in Europe and America every day. All your new thought, Theosophy, Spiritualism, Christian Science, Mental Healing, of which you feel so proud to-day; all these without exception derive their

origin from India, directly or indirectly. Rama is talking to you about the land which gave the world all its systems of Philosophy, in the days gone by or at the present day. Your Grecian philosophers like Plato, Socrates, Pythagoras, your Plotinus owe their inspiration to East-India; the history of Philosophy shows it to you. Schopenhauer, Schlegel, Schelling, M. Cousin, etc., all confess that they owe their inspiration to East India, to Vedanta, to Sankhya, to Buddhism, to the Upanishads or the Gita. Your modern Monism, whether of America, England, or Germany, derives its light from the East-India. Rama is talking to you of the 'land of Shankara and Krishna,' the land which brought forth such noble thoughts and high ideas that inspired and filled with enthusiasm your venerable Emerson, Walt Whiman, Sir Edwin Arnold and Max Muller; the land not only of noble ideas and high thoughts, not only of poetry and philosophy, but the land no less of physical valour and strength. You will be astonished to hear these words,—'the land of physical valour and strength.' Even in these days, who are the people that form the greatest

aid and safeguard to the British Government ? It is the Sikhs, the Gurkhas, the Mahrattas and Rajputs of East India. It is the Sepoys of India that have to bear the brunt of battle on all occasions where the British encounter their worst foes. Rama is talking to you of India, once the richest country. Nation after nation became prosperous by feeding on India. America was discovered by Columbus in the search for the most coveted India. America was originally named India. Rama is talking to you of the land which was once the head of the world. It was the most lofty and exalted land in the world with those mighty Himalayas covered with magnificent woods and rich fields. But that is not what Rama means, it was the head of the world, not only physically but intellectually, morally, spiritually. To-day that land is the feet of the world. O Americans, you are to-day the head of the world, and India is your antipodes, India is your feet. Rama comes to you with an appeal. O head, head, if you want to be strong, to be healthy, you should take care of the feet. If the feet are harmed or injured, the head will

also suffer. If the feet are paining, if the feet are aching, will not that damage the head? O head, to you does Rama appeal on behalf of your antipodes. The mother who nourished whole world with her philosophy and poetry, with her high thoughts and religion, that mother of the world, that ancient nourisher of the world is sick to-day. Your mother is sick to-day. The eldest scion, the eldest sister of the Aryan family, Esst India, is sick to-day. Will you not attend to her? The eow of plenty is diseased; it is not dead, it is diseased. You can help her, You can aid in curing her. India has been giving the world milk, nourishing food, strengthening tonic, inspiring knowledge; that India, like a cow, needs to be nursed. This cow is famishing, starving, dying of hunger and thirst; you have only to feed her with grass and fodder. The world has been taking from her milk, nourishing food; give her cheap grass, give her something to keep the body and soul together. Beef-eating England, flesh eating European countries will say, we want not to feed this cow, we shall kill her and eat her. Well, you may do what you please, but remember one

thing, that even if you want to kill her and eat her, you should take care of her health ; the beef that comes from a diseased cow will ruin your health, will be injurious to you.

O England and European powers, you have to take care of her health at least.

HOPES FROM AMERICA

Rama puts forth this appeal on behalf of India before Americans, the heroes of to-day ; Americans, the men of sacrifice ; noble Americans, who can produce men who offer their lives in the name of truth for vivisection. It was only the other day that a noble American offered his life for vivisection in order to advance the cause of truth ; Americans, the martyrs of Science, Rama appeals to Americans, Say, Americans, will you not hear ? Say, American press, will you not respond. Leave out Rama's body, crush down Rama, hack it to pieces, cut it piecemeal, do whatever you please with this body, but take up the cause of India, take up the cause of truth. To the Americans who abolished slavery, to the Americans who are breaking

down Caste in this country; to such blessed Americans is India crying for attention.

Supposing India is 'very bad; supposing India gave to the world nothing; supposing the Hindus to-day are the worst people in the world, that will be a higher claim on your attention; that will be the strongest reason why you should attend to her.

If one man is sick, he not only injures himself, but he spreads that disease throughout the whole world. If one be suffering from cold, others catch the contagion, India is suffering from cold. You will say how can cold catch a sunny, hot country. They are suffering not from the cold of winter, but from the cold of chill, penury, and poverty. India is suffering, shivering from cold. Now you know if one man is suffering from cold, his cold will affect his neighbours. If one man is suffering from cholera, his disease will be transmitted to others; if one man is suffering from smallpox others will catch the contagion. It is the duty of each and all to help the person who is sick, if not for his own account, for the sake of the whole world. If you allow them

to suffer from the malady or disease, you are allowing weakness to spread over the whole world. For the sake of the whole world, Rama asks you to take up the cause of India. In the name of truth and justice, Rama asks you to take up in right earnest the cause of India.

You will ask what is wrong with India, what is the difficulty with India. The disease is *political, social and religious*.

THE POLITICAL STATE OF INDIA

Rama will not dwell long upon the political plight of the benighted land. In a country where millions of men are dying of famine ; where hunger and starvation are harvesting the green, fresh girls and boys ; where poverty and plague are nipping in the bud, promising youths ; where the tender, tiny baby cries with dry, pouting lips because the famishing mother has no milk to nurse it ; in a country where there is hardly a man who can make the two ends meet, where a person living from hand to mouth is thought to be very well off, where the Rajas and Princes are not unoften be involved in sad pecuniary troubles ; in a coun-

try which is loyal, patient, and faithful, no matter what its grievances and sufferings ; in such a country of appalling poverty, the gracious Government, in addition to the impoverishing taxes, thinks it indispensably necessary to squeeze out and ring out millions of dollars from the curdled blood and parched skin of the gasping labourers.....

.....In addition to this grand or awful fun and show, a thousand lesser forms of extravagant tomfoolery are draining the country and sucking the sap and life blood out of it. All the high lucrative offices are in the exclusive possession of the British. Out of the teeming three hundred millions of people there is not a single representative in the House of Parliament. All native enterprise is handicapped by the British.....

.....All native arts, industries and manufactures

have decayed. The only liberty that the people can enjoy, or rather, the only illusory liberty that consumes and enjoys their health, wealth and morality, is the demoniacal spirit of false freedom, borrowed from strong English wines and ruining British liquors, the use of which is highly encouraged among the naturally sober natives of India. These wines have been introduced by the English. This gives you an idea of the political predicament of India. This tells you something of their outward condition.

Now Rama will acquaint you with the internal wrongs from which they are suffering. Now you will be told something about the real, intrinsic cause of their downfall, the inherent or central cause of their difficulties and despondence. Much can be said on the subject, but the people cannot spare time enough to hear the whole matter at length, so Rama will have to condense everything in a nut-shell.

The downfall of India, the decline of India, is explained by the Vedanta philosophy. It is a matter of Karma. Karma means something brought about by our own doings. The literal

meaning of the word Karma is action, our own doing. This, what 'they are reaping, is what they sowed for themselves the other day. As the Hindus ill-treated the aborigines of India, so they in their turn are being treated by the conquering nations. As everybody who falls sick is responsible for his sickness, brings about his sickness by ignorance, by over-eating or by violating the laws of health, so the Indians are sick, diseased by their own doing, through ignorance.

But no matter how the disease may have been brought about, the Doctor is not to come to the patient and reproach him; the Doctor is to cheer up the sick, to help up the invalid. By reprimanding the sick, you make the malady worse, you aggravate his illness. It is not time to find fault with them for their misdeeds and wrongs. Our duty, your duty is to help them out of their difficulty.

THE ORIGIN OF INDIAN CASTE

Political Economy tells us about division of labour. In a factory or mill, in order that the whole business may prosper, the

work ought to be divided up. There is division of labour in your own body; the eyes only see, the eyes do not hear; the ears only hear, they do not perform the function of the eyes; the hands do not do the work of the feet, the feet have to do their work and the hand have to do the work peculiar to them. If we want to hear with the eyes and walk with the nose; if we want to smell with the hands, and to eat with the ears, would that be desirable? No, that would throw us back into the primitive stages of the development of protoplasm, that would make us monerons which are all stomach, one stomach performing all the functions of the eyes, ears, nose, and feet. We do not wish that. Division of labour is lawful, is necessary, and on this principle of division of labour at one time in India the Caste system was systematized. It was simply a division of labour and nothing else, one man taking up the duty of a priest, another man taking up the duty of a warrior, because this second fellow was more warlike and full of animal spirits. Being fit only for wielding weapons and for fighting and running

down his enemies, he could not take up the mild task of the preacher. Here was division of labour. There were some other people who were more fit for sedentary professions as of a shopkeeper. These were not as capable of doing priestly work as of following the profession of a shopkeeper. There were those, and especially the aborigines who were not cultured in the least, who received no education, who spent their childhood and boyhood in idling away their time. These people could not take up the work of a priest; they could not take up the work of a warrior, because they had received no drill, no discipline necessary for wars. They were unable to work even as shopkeepers. Shopkeeping requires some skill and some knowledge. These people were willing to take up the task of a common labourer, of a sweeper, or a labourer who breaks stones on the roadside. Thus were the four divisions brought about in the way of transacting business in India. The people of priest-caste were called Brahmans, the people who did the duty of warriors were called Kshatrias, the people who worked as shop-

keepers or merchants were called Vaishyas, and the people that pursued common manual labour were called Sudras. There was no prohibition nor any stringent law to disallow a man from taking up any work he liked. And is not this division of labour prevalent everywhere ? Is not this division of labour prevalent in America even ? In America these classes are present ; they exist in England ; they are present everywhere else. Has not America its Caste ? Have not Americans their Upper Ten and their common plebeians ? Everywhere we have this division, natural division. But, then, what is wrong in Indian Caste ?

In India there was written on Hindu Law a work called *Manu Smriti*. That book was a help to all classes in those days. To each class it gave different suggestions, directions, methods and rules for conducting business ; it laid down convenient ways and rules as a help to the Brahmans, and it told the Kshatrias how to do their work, and so this book was meant to serve all the classes of that time. By and by this book was misread and misinterpreted, and some how or other every-

thing was turned topsy-turvy, everything was upset. All this class-system and the system of division of labour was stultified, ossified, mummified, or petrified. They gave it rigidity, they made it crystallized and the nation's life was gone. Everything became mechanical and artificial. *Manu Smriti* instead of serving the people became a despotic tyrant.

DEGENERATION OF INDIAN CASTE

In a University there are usually four classes; the freshman, the sophomore, the junior, and the senior class. These classes are well and good, but the Professors do not wish that these classes should remain as they are; that the student of the lowest class should not make progress and advance to the next higher class, and the students of that class should not advance to the third year class, and the student of the third year class should not be promoted to the fourth year class. Classes are well and good; this division was alright, but the mistake, the terrible blunder made in India, the terrible blunder which has to account for the downfall of India to-day, was the

stultifying, the paralyzing of this division, the crystallizing of this division. Thus arose the present Caste system of India, her greatest bane.

The fleeting rules and regulations of *Manu Smriti* which dealt with the then state of affairs, that concerned only the temporary matters of the day, by and by usurped and monopolized all the honour and respect which was due to Shruti or to the imperishable Truth preached in the Upanishads or Vedanta. People began to live for the rules and laws, instead of realizing that all rules and laws are for them. The authority of the dead past was over-rated and placed far higher than the dictates of the living *Atma-deva*, the God within. Man was practically made only the flesh and blood, the Brahman or Kshatriya ; the real Self, the eternal Truth, was ignored entirely to all intents and purposes. Fear of Caste-rules and the terrific bugbear of custom would not allow a person to feel for a moment that he is one with the people of the other races. The thought of Brahmanhood or Kshatriyahood is all the time too emphatically

pronounced to allow the feeling of manhood to enter the heart.

The face of the earth has changed many times since Manu's days, the rivers have shifted their beds, the wild forests have been hewn and burned, the flora and fauna have varied; the Kshatriya or warrior profession has been in a way entirely swept out of India. The language of the country has been washed out of the land and has become to the modern Hindu as strange and unknown as Latin or Greek; and yet the spiritual suicides of India remain up to this day abject slaves to the Caste conventionalities, rites and rules laid down by Manu for his contemporaries. Independent thinking is looked upon as *heresy*, nay, the worst crime. Whatever comes through the dead language is sacred. If your reasoning does not slavishly glorify the freaks and fancies and sayings of the dead, damned are you, everybody will turn right against you. You must fit the new wine into the old bottles. All work is noble, all labour is sacred, but through the perversion of the Caste spirit, honour and disgrace have got attached to

outside professions. The people who do not utilize their early age in educating themselves have to redeem their past idleness, by hard manual labour in youth. They pay by the sweat of their brow for their previous laziness. Who are you or I to call their labour menial or to despise the Sudra work? Is not that kind of labour also just as necessary as the priest's, the warrior's or the merchant's work. So, low have matters been brought to-day that the people of the lower castes are not allowed to walk in the same street where higher caste men—Brahmans, Kshatriyas, or Vaisyas—pass. They have to live in poor huts outside the respectable villages or towns inhabited by the higher caste men. If the shadow of a man of low caste falls upon a person of high caste, that high caste man will have to wash and bathe in order that he may purify himself. If any thing is touched by a person of low caste, that thing is polluted and, corrupted, that thing is not worthy of use for a person of high caste. The low caste men have to live upon the crusts and crumbs given to them by the high caste people in reward for the most trying and

OF GOD-REALIZATION

menial labour that these low class people perform. You will excuse Rama, if he in order to lay before you the facts, is obliged to use words which you are not accustomed to hear. These low caste men, these poor Sudras or Pariahs have to sweep the streets, to rub and scrub with their hands the dirty gutters, yes, not only that, they have to clean the water closets, and as a reward for that labour, they are given stale crumbs and crusts. They cannot be rich; they are exceedingly poor. Rama's heart aches when thinking their state. The low caste children cannot enter the schools where higher caste boys receive education; because of their sitting there those high caste boys will be defiled. How can these down-trodden people receive any education? These people live from hand to mouth; they are dying every day. India is a favourite haunt of all kinds of plague and disease, and these poor Sudras, living in unhealthy quarters are the most hospitable host to all sorts of maladies and contagions. They generously invite choleras, plagues and famines to feed voluptuously on their bodies. The poor, the low are always the feet, base or support of

Society, The overbearing Society which obstructs and stunts the growth of the lower castes, the Society that maltreats and denies education to the poor ignorant sinners, that society cuts down its own feet, that society must crumble down.

Most of these low caste men were the aboriginal inhabitants of India. The Aryans, whom you call Hindus to-day, conquered the aborigines of India and then they subjected them to this most menial, abject degradation. They reduced them to this state of misery. They committed a crime, and they sowed what they are reaping to-day. The Hindus or the Aryans sowed, in their treatment of the aboriginal inhabitants of India, what they are reaping at the hands of the Mohammedans, and at the hands of the English who are ruling India to-day. This is the law of *Karma* or *Compensation*.

Rama talks to you not as a Hindu, not as an Indian, not as a person of any nationality or denomination. Rama's stand is on "the truth, the whole truth and nothing but the truth." Rama's body belongs to the highest Caste in India, and Rama is appealing to you on behalf of the lowest downtrodden caste in

the world. In the name of truth and justice; in the name of the Real Self, which is also the Self of the Pariahs of India, strike out all curtains and veils of sectarianism and difference and take up the cause of the suffering people of India.

How is the Caste distinction or division working and bringing about the whole nation's downfall? It was originally intended to be the division of labour and the preservation of love. But in Indian Caste things have been turned upside down; the cart has been put before the horse. There is, in these days, division of love and harmony and preservation of ancient tasks and differences; it ought to have been otherwise. The clothes that fitted the member of a family, years upon years ago, are still forced upon him now that the muscles and bones tend to outgrow the child's swaddling clothes. Thus, like the feet of Chinese ladies, the intellect of the Hindus is kept cramped and thwarted by constraining moulds and squeezing and compressing shoes and jackets. The orthodox education of a Hindu is like running between two walls.

There was a man who was suffering from two diseases. He had stomach-ache and sore eyes. He laid his grievances before a Doctor and the Doctor gave him two medicines, one for the eyes, another for the stomach, but this man mixed them up. The medicine which was to be taken for the stomach contained pepper, salt, and some other things as hot, in order to set his stomach alright ; and the medicine which was for the eyes contained antimony, zinc, and other things of the same sort. Now, we know that if antimony is taken internally, it is poisonous, and the other things, pepper and salt, may be taken, but they are not to be applied to the eyes. This man got the two medicines interchanged, and that which was to be taken he applied to the eyes and that which was to be applied to the eyes he ate. Thus were the eyes aggravated and the stomach worsted. That is what has been done in India. There was to be division in work, but union and harmony in spirit ; but as ill-luck or ignorance would have it, love and spirit is divided and outside duties are attempted to be preserved.

The Gorgon of Custom and Conventionality

has, as it were, petrified and fossilized all the vitality and originality of the race. Orthodoxy has come to mean exclusivism and dumb conservatism. In practical life the high caste man, forgetting the glory, grandeur, and sanctity of the Real Self, the Heaven within, set his foot right on the Atman, Vedanta, and began foolishly to pride himself on his worldly position, prestige, and personal achievements. Then there was the anxiety to keep up and preserve his dignity or honour, and there was the caring for and hunting after further personal distinction and selfish aggrandisement. The penny-wise, pound-foolish policy of the high caste man eventually brought about his degradation and fall and also the ruin of the low caste mob that puffed him up and ministered to his vanity and ignorance.

How are we to remedy it? To-day shall we stir to crush these Hindus and Aryans because they were so cruel to the Sudras? Will this mend matters? No, no! The greatest punishment you can inflict upon a musician is to correct him and set him aright. The greatest punishment you can inflict upon a criminal or sinner is to

educate him, to kill the ignorance in him. If you want to kill the sinner in him, you need not kill the man; the sinner in him is ignorance. Educate him, remove his ignorance. There you have set matters aright. This is the proper way to remedy matters, to destroy the germ of the disease—ignorance.

The Aryans and Hindus have already suffered enough. You need not go from America and Europe to resent and avenge their cruelty to the aborigines. They have already very dearly paid for it. For centuries and centuries they have been under foreign yoke, have been living in slavery. People from Afghanistan invaded the country and conquered them; people from Greece came and ruled over them. People from Persia lorded over them. People from all quarters of the world came and bullied them. They have paid dearly for their faults. Now is the time for you to go and console them, it is time for you to go and cheer them up, time for you to go and destroy that anti-Vedantic ignorance which makes them cling to caste.

How badly and sadly are their energies

wasted and their powers frittered by this idea of caste difference. All concerns,—moral, spiritual, political, social,—are corrupted and ruined by the party spirit, antipathy, and race-hatred engendered by the Indian caste. Here is, suppose, a man who goes to read Philosophy or to study History or any Science. If his mind is perturbed, he will be unable to continue his studies. In order that we may receive any education, it is necessary that our mind should be at rest. Now what is it that throws men off the balance? What is it that ruffles and upsets them? It is the feeling of difference. When you are with kindred spirits, there is no difference, there is no rival around you; you can read successfully, but when you are surrounded by antagonistic elements, by hostile factors, you cannot do anything, you cannot read. Just mark, if the members of my family, my brothers, sisters and other relatives are around me, I can go on reading, I will not be disturbed. I am disturbed only when such element drops in, which tells upon my mind, such element which is regarded as foreign, which is looked upon as alien. This

caste system of India impairs the *intellectual powers* because of rendering the environments uncongenial, engenders restlessness in the mind by making the people believe all those around them alien, foreign, different, and breeding a spirit of rivalry, jealousy and discord. There are four big castes and these are subdivided in their turn into hundreds, and the number bids fair to become legion. In addition to that, Mohammedanism is one sect or caste. Christianity another growing sect or caste, Theosophy, Arya Samaj and a thousand other mushroom societies with glowing names and nicknames are newly introduced castes. Now if there comes a Mohammedan, the Hindu student is unbalanced, if there appears on the scene a Christian, the Hindu is unbalanced ; if there comes, suppose, a Hindu of a different caste, even his presence overshadows the mind of the orthodox Hindu student.

Do you not see that this caste and this difference, which is carried too far in India, is not allowing their intellectual powers to develop properly ? It does not allow them to

carry on their education thoroughly. Thus, in order that our educational work in India may prosper, we must try to place the people under circumstances where their minds may be at rest, and the minds will be at rest only when this unnatural difference is done away with, when the caste spirit is dispensed with.

Rama does not say that you Americans are entirely free from caste. You are not. If you are a Christian and you cannot bear the sight of a Hindu or Buddhist, what is that? That is caste. If you are an American and you cannot bear the sight of a Spaniard or an Englishman, you are suffering from political caste. If you are a white man and you cannot work in the same room with a negro, you are possessed by the demon of social caste. You are not entirely free from caste, if you are jealous of your neighbour or your rival. To what is jealousy due? Jealousy is due to caste, nothing but caste. If you cannot bear your colleague to be praised in your presence, you are suffering from caste. American caste is mostly determined by the almighty Dollar. There are many social evils in America.

America needs to take out the beam from her own eye. America needs reform. American constitution of society is by no means perfect. America sorely needs the spirit of Vedanta. But the state of India is wretchedly worse. The east of America is flexible, soft, pliable, as everything living in the world should be. But the Indian society is like a clock run out, fixed, ossified, straight-faced, straight-laced, like the wax images in the dry goods stores of American cities.

Life evolves on the principles of *heredity and adaptation* or *education*. The law of heredity reigns supreme in the lower kingdoms. Man also owes his physical powers and organs to the principle of heredity. But man advances and rises to his most refined, full blown and perfect state more especially through *adaptation* and *education*. Chickens when hatched out of eggs are found possessed of all the intelligence their parents have. Some birds on the very instant of their birth begin to peck at flies like their ancestors. They inherit almost all their powers from the parents, and in that, practically, their development and

progress ends. On the other hand, man is marked for his rise, chiefly through education and adaptation. The pretty little baby is just as unintelligent and silly as the infant puppy; or polly is in some respects cleverer than the little Adam. But the great difference in men and animals lies in this, that whereas the puppy or polly has by the law of heredity got almost all it requires for its perfection, the child will or can by *education and adaptation* so develop and evolve his inherited powers as to bring the whole world under his sway. The blunder made by the Hindus consists in practically denying the virtue of *education and the law of adaptation for man, and enforcing* the principle of heredity on Hindu Society to such an extent as to reduce human beings to the level of trees and animals. They practically believe not in the infinite possibilities of the soul. They believe not that a *Sudra* can be educated up to Brahmanhood; they would keep the son of a *Sudra*, *Sudra* and the son of a *Vaishya*, *Vaishya*, because, as they say, a fig-tree produces fig seeds, and a dog gives birth to a dog only. This they plead and uphold

in the teeth of every-day facts which give them the lie plain and simple. The sons of the once most cultured thinkers or venerable Rishis and marvellous philosophers and sages, as no doubt all the Brahmans are, have not most of them fallen back into the state of stupidity, if not idiocy, through lack of culture and education? And the descendants of comparative savages and wild uncultured people, as modern Englishmen and most other Europeans are, have they not by dint of education and hard, free work risen to the heights of physical, intellectual, and political powers? God is no respecter of persons, prestige, or caste. He who works carries the day. He who educates himself and acquires knowledge has the field.

Rama does not say that you are entirely free from caste, but Indians are suffering more from caste than you are. You can more easily free yourselves than most Indians can. You are in some respects nearer to Rama than Indians are. Rama wishes you to strengthen this spirit of freedom in you, to fan it on, to increase it and enlarge it, develop it more and more and

evoke this spirit of freedom among the Indians, and to make them also share your felicity and happiness. In this way we can strike at the root of the evil. It is through duality, through this difference, which is antagonistic to Vedanta, which is the opposite pole of Vedanta, that people commit bodily, mental, or spiritual suicide.

A few more words about the disease. The Brahman class, the higher class, think it beneath their dignity to take up any manual labour. The higher class people will not extend their hands to any work which is not sanctioned by usage or custom as worthy of their dignity ; for instance, a Brahman, a Kshatriya, or a Vaishya, the three higher castes will never, never take up the work of a shoemaker or the work of a barber, sailor, painter, blacksmith, dyer, tailor, mason, carpenter, weaver, potter, or a common labourer, to say nothing of the sweeper's work. These people will die rather than touch work of this kind. They will never trade in hides or leather. Now if these professions are not to be taken up by the higher castes who have a little capital, but are to be left entirely to the

lowest caste people who have no money, how are the industries and manufactures of India to prosper? How can they make any advance in the useful arts? America is rich to-day on account of its industries; England and other European powers are rich to-day on account of their industries, which are taken up by the people who have capital in their hands. What hope can there be for a people if more than three-fourths of them disdain industries and despise noble work, and call it religion to cling like creepers to the dead stock of custom and past professions?

As a natural consequence of slavish adherence to the past, and observing solely through the eyes of the dead, many other social evils which need not be described just now, are ruling rampant in India. What can be expected of them with such a dead weight of cumbersome customs of the past on their head? Help them, Americans, to stand on the shoulders of their forefathers, instead of being weighed down under their heels, nay, under their mere names. Help them to possess and own their noble heritage, instead of

being possessed and owned by it. Let their heritance belong to them and not they belong to the heritance. Their social customs and domestic ways have no doubt, some commendable aspects and redeeming features too ; but ignorant, blind obedience of those ways and customs makes them insipid and lifeless.

Out of one hundred and fifty millions of women in India, which is double the whole population of the United States, hardly one per cent can write their own name. What arrant superstition and timidity, will not such a state of affairs tend to transmit to posterity ?

The sublime teachings of the Upanishads and the glorious Vedanta have been replaced by a sort of kitchen-religion, that is, eccentric regard for diet and the ways of eating. The scope of knowledge of some of the best orthodox scholars (Pandits) does not extend beyond a mechanical mastery of grammatical rules of old Sanskrit, which is no more spoken anywhere. Memorising and quoting ancient texts gives you superiority over all original thinkers and free reasoners. You are a grand savant if you can twist and torture Vedic texts to

tickle the wild humour of your fellows. The mental energies of many a young man are being lavished or wasted upon discussing and debating knotty questions like "How many times should a man gurgle at the time of ablutions?"

Close confinement within narrow sectarian circles and extreme trust on authority has sunk them to such depths of ignorant bias that merest trifles and meaningless symbols have become the centres of deep-rooted feeling. The most solemn and extremely serious point in the popular religion of India today is extreme reverence for the cow. Some of the sects of Hinduism diverge from each other as widely as the poles, but extravagant regard for the cow is shared by each and all of the sects. The pet eccentricity, the feeling dearest and nearest to the Hindu in general is the sanctity of the cow's body. Touch this point and you immediately excite the deepest emotions and hottest temper of the Hindu. Innumerable factions and strifes are being caused every day by this touchy question. The Great Mutiny of 1857 was brought about in the

name of the cow. It is related that the first Mohammedan Conquest of India was affected by taking advantage of this favourite superstition of the Hindus. Mohammed Ghorī was repulsed by the brave Hindu Rajputs when he first attacked India. But he returned and invaded India again, this time with a more extensive knowledge of the whims and hobbies that lay nearest to the Hindu heart. It is said he fenced his armies by keeping rows of cows all around. What a curious bulwark ! The Hindus could not attack. How could they raise their arms against the sacred cow ? The merciful Hindu shrank at the sight of the mild, sacred cows, spared them, but lost the country; and for centuries and centuries, even up to the present day, suffered and is suffering thousands, nay, millions and millions of cows to be slaughtered and eaten up by the merciless conquerors. This story may not be true, but a phenomenon of this kind is possible even to-day. Such rank ignorance prevails in the name of Ancient Religion. Now mark the anomaly. The most sacred Scriptures, the

revered Vedas, instead of prohibiting the use of beef, enjoin cow-sacrifice time and again. Here is an illustration, a passage from Yajur Veda, Satpath Brahmana, Brihat Aranyaka Upanishad, Adhyaya, VI, 4th Brahmana 18th verse:

“And if a man wishes that a learned son should be born to him, famous, public man, popular speaker, that he should know all the Vedes, and that he should live to his full age, then after having prepared boiled rice, with *meat* and butter, they, man and woman should both eat, being fit to have offspring. The *meat* should be of a *young or an old bull* (Ukshana or Rishabha).”

Oh, where is that unflinching intrepidity of the Vedanta once preached by Krishna, which, instead of wasting our holy feelings on the bodies of cows, ants, and fig trees, sets us free of all timid regard, not only of the little body which we call “my own,” but exempts us from all weakening illusion that makes us attach undue importance to the bodies of father, uncles, grandfather, teachers and all relatives. Needed is the happy Vedanta which brings home

the Imperishable Reality, the true Atman, to such a decree that the knower is not moved even if all the suns are hurled into annihilation and millions of worlds are melted into nothingness.

They are strong intellectually, they are strong physically, spiritually they are also strong, but you may have read in Hydrostatics about what is called *resultant* pressure and *whole* pressure or total pressure. The total pressure upon a body may be enormous, immense, wonderful, but the resultant pressure may be nil, the resultant pressure may be nothing. In India, the gigantic forces of teeming millions do not co-work, do not co-operate, one force nullifies the other, one force counterbalances the other and consequently the resultant national force is nothing. The superstitious centering of love in outward ritual and forms, the blind focussing of feelings in ceremonies and external bodies, and ignorant implicit faith reposed in the reality of appearances and rigidity of circumstances, has brought race-hatred, sectarianism, party spirit, and caste feelings to such a pass that the people

cannot put their wills together, and cannot produce the marvellous dynamic force which always accrues to a nation from a practical realization of underlying Unity and Oneness despite all phenomenal differences. And this lack of Applied Vedanta among the masses makes India a house divided against itself. The relations between the numerous parties are strained.

This is the bane of India, and Rama makes it no secret that this spirit of division is encouraged by the British Government. The "Divide and Conquer" policy of the rulers widens the gulf between Hindus and Mohammedans, and again between the different sects of Hindus. If India is to be saved, whether spiritually, politically, socially, or in any way, it is to be saved through that kind of culture which removes discord and difference, which knocks at the head of caste-division, which deals a death-blow to jealousy and laziness. These are to be eradicated from India if we wish that she should stand up, live again, hold its own against other nations and be a source of blessing to England, to

America, and to the whole world. If a man is sick, we can cure him only by giving medicines which will aid and help the inner nature; it is the inner nature that cures us, the medicines are simply outside helps. They help nature, and nature does the curing. Similarly, if India is to be restored, you will have to give her something which will strengthen her inner life principle, which will invigorate and inspire her inner nature.

The diseases and difficulties of India have been laid before you. We shall consider next the different remedies suggested.

The world thinks, most religions believe, and many moralists practically advocate that precepts and rules will cure matters. Never ! Never !! Never !!! Precepts, binding principles, artificial rules of conduct, and unnatural morality will never cure matters. Remember that. 'Thou shalt not do this' and 'Thou shalt do that' will never bring about any reform. If these rules and these wise counsels could mend matters, the promised Kingdom of God would have been established long ago, the world would have been a heaven and not the

kind of a world it is to-day. These will not cure matters. Your punishment, your jails and prisons will not improve matters. The world will have to realize, whether to-day or to-morrow, that it is a great blunder to believe in the efficacy or virtue of jails and prison houses. Threats and punishment never prevented sin. In order effectually to mend matters, you will have to instil knowledge, culture, living knowledge, that is what is necessary. People say, bother us not with subtleties or fine theories. Bring us no more mere ideas.

O men, what is it that rules you? What is it that governs the world? It is ideas, ideas, ideas only, it is your inner light, your inner knowledge and nothing else that really leads you. Instead of keeping jails and prisons, you will have to teach the criminals, instruct them and acquaint them with the divine laws that govern the world. It is said, "Knowledge is virtue." How true! Here is a child. The child burns his finger by touching fire. Why? Because the child does not know that fire burns. Acquaint the child with the truth that fire burns, the child will never touch fire again.

Acquaint the people with the spiritual laws, bring light to mankind. This is the remedy. The process may be slow, snail slow, but it is sure; it may be very slow, sluggish, but it is the only remedy, the only effective cure.

There is no other way. Thus, by Christian ethics punishments and rules or regulations, India can never be raised. Living knowledge of the truth is the one thing needful.

Americans and the English have very beautiful houses. The Indians have very poor houses, it is true; but to build good, beautiful, magnificent palaces in India, and try to make Indians mere hot-house plants like Europeans, will not improve matters. In many cases where the houses are palatial and mansion-like, the people are not happy; worms, insects, crawling snakes often live in beautiful tombs. It may not be the rule, but there are evidences enough to show that outside splendour and grandeur brings no happiness. That is a fact. If the world does not realize it, the world is to blame for it. Riches will not improve matters. Rama brings in Vedanta; says something which does not humour everybody's desire, does not

fall in with everybody's expectations; but it is a fact that riches will bring no happiness. If Europe and America are following riches and are taking them to be a source of happiness, Europe and America are making a blunder. Rama does not recommend that Indians should advance by imitating the errors of America and Europe. Material prosperity pursued for its own sake was never achieved by any body. What nation or person is there that does not wish to accumulate all the wealth of the earth, and yet how very few realize this end? Prosperity always follows in the wake of labour and love or labour of love. Those nations advance that consciously or unconsciously possess more of this master-key to success—the spirit of practical Vedanta. Ignorant fools do not cultivate the tree, but are eager to eat the fruit thereof. Pseudo-politicians think of bringing about national rise without striking the keynote of power, *i. e.* the spirit of freedom and love. Now the life principle of every nation unconsciously, and of India consciously, is practical Vedanta, the spirit of freedom, justice and love. This inner nature of India should

be strengthened. Domestic, social, political, or religious salvation of every country lies in Vedanta carried into effect.

There is a special peculiarity of India. Although the Hindus are not over-religious in the true sense of the word, their regard or zeal for religion is so overwhelming that you cannot popularize and spread anything among them, be it social, political, or of any character, except in the name of religion. The Indian National Congress or any body and organization aiming at social or political reform cannot touch the masses, and appeal to their souls, because of not coming through the channel of religion. That being the case, there can be no methods more effective to introduce all kinds of reform in India than the preaching of practical *Vedanta* which embraces political, domestic, intellectual, and moral liberty and love; which marvellously harmonises freedom and peace, energy and tranquility, bravery and love; and all this in the name of religion: all this in the name of the Scriptures (Shruti, Upanishads) which lie nearest to the heart of every Hindu; in the name of the Vedas than

which there is nothing more revered to a Hindu, for which every Hindu would most readily lay down his life. Again, this spirit of freedom and love is not to be derived from Upanishads, the Hindu Bible, by the torturing of texts; it is there as plain as anything. *Vedanta* appeals to the masses simply because it is the teachings of their Bible, and it appeals to the educated Hindu because there is no philosophy worth the name under the Sun which does not support the Vedantic Monism, and no Science which does not uphold and advance the cause of Vedanta or Truth.

Strange to say, Indians, who have the perennial springs of Vedanta in their Scriptures, are suffering like Tantalus; they are not drinking of those springs. Just as for a long time, the Roman Catholics suffered from dreadful ignorance of the Bible which was the most beloved thing of all to them in the world, there are some in India, though not very many, who possess a thorough knowledge of Vedanta. But their knowledge is merely theoretical. They are like a student who knows the rules of multiplication and division by heart, but

has not applied those rules to work out a single sum of multiplication or division. Most of the Pandits read Vedanta like a supposed student of Chemistry, who does not perform a single experiment. Most of the Sannyasis themselves are no more than *dasas* or slaves of Caste instead of being real Swamis or Masters. No doubt, Professors of Vedanta you will find plentiful in India, but most of them are like a University Professor of Hydrodynamics, who teaches about the ascent of balloons, the sailing of ships, the principles of swimming, but has never waded across a ford. You, people of America may not be Professors of Hydrostatics, but you are like the practical boatman who does not presume or pretend to possess a theoretical knowledge of the principles of hydrostatics, but unconsciously wields those principles in practice, far more than the Professor does. Thus, O Americans, can you serve the cause of India and, consequently, of the whole world, by combining your practical energies with the spiritual vigour of Vedanta and carrying this complete culture to India? As it is to-day,

the Swamis and Pandits in India are singing lullabies to prolong the lethargic sleep of their race.

It is suggested that the starting of Industrial Colleges and Institutions will mend matters, Will it? No; such institutions may bring about a temporary relief to some extent, but the real difficulty, the chief trouble and great pain cannot be removed by mere Industrial Colleges in India. At present, what do the labourers in India get for their work? Take a potter, for instance, he makes twenty pots, plates; he labours over them for a long time, and he gets one cent for twenty pots! One cent for twenty pots! Some other workers get about five cents for their long day's labour. There are some high caste men, who read in the Colleges and Universities, get Degrees and come out with flying colours, Masters of Art. What do they receive as their monthly pay? Usually not more than 60 rupees, *i. e.*, twenty dollars for one month, which is two-thirds of a dollar in one day, about sixty-six cents, but even this is not what an ordinary Master of Art gets; an ordinary

Master of Art will get about forty-five cents in one day. This is the state of affairs in India. In America, what does your common labourer get ? Two dollars for one day. Now, how is it that Indians are so poorly paid ? They clothe very poorly, eat very poorly, their houses are very poor, their standard of comfort is extremely low. Why is it ? Because there is little capital in the country. Don't you see ? The capital is being drained away. If we start Industrial Colleges in India like the Carlisle Institute for American Indians and Tuskegee Institute for Negroes in this country, that will do some good undoubtedly, it will teach the people to labour and work ; but to whose glory, to whose advancement, for whose benefit shall we take up this labour ? Please tell. To glorify principally the capitalists of England. All the big concerns of India are in the hands of English merchants. The Indian merchants are nominal capitalists ; the capitalists from Europe and America make a cat's paw of them. In spite of Industrial Colleges and training, what will Indians get ? Will the people be benefited ? They will be

suffering all the same ; their starvation and their famine cannot be cured by that. The lasting remedy is not to come from Industrial Colleges. Then, what do we need ? We need a great many things, but at present the most immediate need is to educate the higher castes, as well as lower castes, train them, instil and drill into them the spirit of freedom and fill them with unselfish power of Truth. That is the need. This perfect culture will embrace technical education also, but industries alone will not do. Industries are a secondary matter ; something higher is more urgently wanted.

There are forces already working in India, more or less, on the desirable lines. Let us consider their work. Christian missionaries go from America and strenuously work there and try to break down caste, so they claim ; they are trying to educate the people, they are trying to help the Pariahs, the lowest caste. But let us examine how far their claims are right. India is grateful to them for doing something for the lowest caste. They are, to some extent, educating the lowest caste people who could never be taught reading and writing

under any other circumstances. That is noble work indeed. Mission Colleges and Schools are imparting higher education to higher caste people also. We are thankful to American Missions for having already done a great deal in the cause of educating the Indians, but we ought not to neglect the dark side of the question. These Christian Missionaries who go to India draw a salary of 300 rupees a month. At least, three hundred Indian dollars each month. They live in right royal style, like Nawabs; they domineer over the people, bring about strife and discord in the Hindu families, and add another caste to the already existing numerous caste of India. The Indians that are converted to Christianity become usually bitter towards the other Hindus, they do not mix with Hindus, the Hindus do not mix with them, the relations are strained, the gulf has become very wide, and there is worse and worse schism wrought everyday. Girls are separated from their parents, and wives from their husbands. The Christians want to replace the dogmas of uneducated Hindu masses by the far worse dogmas of the Church.

Christian charity transforms itself into the act of smarting criticism or that of bribing small children to leave their parents, and place their tender necks under the yoke of Churchian superstitions. Under such circumstances your well-meaning Christianity tends to drive away and parch up any drop of fellow-feeling, sympathy or love that may have survived the ravages of bitter sectarianism and party spirit in the Hindu heart. This is the dark side. Thus we see that this will not mend matters. Whereas we are thankful to the Americans for spending millions and millions of dollars with the very best of intentions. Rama wants to draw your attention to the fact that the proposed remedy is not to the point, it only aggravates matters.

We are thankful to the English Government for many reasons. The British Government has done a great deal in breaking down the original caste in India ; the British Government did encourage education in India ; British Government did start Universities and Colleges there. It was owing to the British rule that Hindus were able to systematically read their

own ancient Scriptures. This much for the bright side. Now for the dark side. The British Government has drained India of everything. The British Government has given Indians some smattering of superficial education, but it has in every way impoverished India and reduced her to such a scale that if the measures of the Government are not changed or checked within a very short time, Hindus will be devoured by poverty and wiped off from the face of the earth. The Indian Princes and the Indian nobles, having lost all their precious jewels and power, are left mere carpet-knights with hollow rattling titles and vain empty names. Again, as to the education imparted in India. In these days, the British Government has commenced to grudge the intellectual elevation of the people. When Rama was in India, there were measures being taken to stop all higher education among the masses. Now, what is taught in these Universities? Dead languages, speculative philosophy, mathematics, past history, unapplied chemistry and similar studies. In no University, in no College, is taught any living

useful language excepting English. The people are taught English because they have to work under the English officers. The English do not want to take the trouble of learning the language of the people ; they want the people to learn their language in order to serve them. Mathematics is taught and the standard of Mathematics in these Universities is much higher than in America. They are taught metaphysics, speculative philosophy and other abstract sciences, but even in the so-called Arts Colleges, no practical science or useful art is taught. Applied Chemistry is not taught, weaving and mining are not taught in the Universities. Painting, pottery, mechanical engineering are not taught. Even those useful arts are withheld from the people, to say nothing of armoury. The people are not allowed to keep any arms in their houses ; nobody can keep a big knife, even in his house ; a man who keeps a big knife is put into jail, no armoury, no discipline is allowed. From this you know about the unsubstantial nature of education received by those few wealthy Hindus or Mohammedans who can

spare money to pay the exorbitant tuition fees of Indian Colleges.

There are some newly started noble sects in India that are doing splendid work of reform, but the deep ingrained spirit of hero-worship and submission to authority makes them averse to anything that comes not in the name of their leaders. Every sect of movement fences itself with names and personalities. Instead of making the deeds and sayings of their dead leaders as starting points for further progress, they make them the bounding lines or unsurpassable barriers and hedges. Thus do the indigenous bodies of reform in India begin to stagnate.

Now having laid before you the disease of India and also having told you by what methods this disease can be removed, Rama asks you to feel, feel for India. That is the primary thing needful. If you feel for India and take up the matter in right earnest, everything can be accomplished. "Where there's a will, there's a way." Have a will to do something for India. Are you willing to do anything for India to advance the good

of humanity? Will you love India with all your heart? Are you willing to sacrifice your life for the cause of a down-trodden race? Are you willing to devote your time and life for her cause? Three hundred millions of people from a large proportion of the entire population of the world, Three hundred millions of people? We can train them, educate them, put their energies at their best. If these three hundred million men begin to work with you, if they begin to think on the same lines as you do, if they begin to exercise their brains on the same points as you do, will you not be aided and helped? If the energies and brains of Indians be spared from being dissipated in petty chafings and worries, and be employed in high thoughts and noble feelings, the vast population of India will produce more Franklins and Edisons than America. Thus by utilizing Indian energies, would not the world be enriched? To enrich the world, to help your fellowmen, to help yourselves, feel for India and try to bring them on the same level with you. That is to be affected.

SUGGESTIONS FOR ELEVATING INDIA

Now, how can this be done? Rama has two suggestions to make. One thing, of course, is to send Americans, right earnest Americans, Americans the martyrs to Truth, to India. Do not send to us the refuse of America. Do not hoist on India the people who cannot get any job in America. Send to India the cream of society, the cream of America, that is what is needed there. We want there people who will go and work among the Pariahs, the lowest caste—ungrateful labour. These Sudras will not reward you, they will not even be thankful for your work, because these people are very poor, illiterate, ignorant; they will not even give you clothing and food in reward for what you do for them. Why? Because they themselves have no food and clothing. Needed are men who will go and work among these people, who will starve themselves and help these poor men. Will not men from America take up this work? They must come from noble America, from sacrificing America. Rama

expects to get a good lot of people, a happy band of men who will take up this work, Rama wants not missionaries of the type who go to India, live in rich bungalows and lord it over the people, who keep lolling in carriage and rolling in worldly honour and plenty. These people cannot effect the salvation or the rise of India. We want martyrs in the name of Truth, real workers, sacrificing men who will be willing and ready to lie down with the Pariahs upon the floor and who are content to be clothed in rags with them, who are content to starve with them, who are content to share with them the tough and hard crusts or half cooked bread. People of that type we want, who can forego their sensuous comforts and love to renounce selfish pleasures. Now you will say "This is hard work." and "That is a most difficult thing to execute." No, call it not a trying, thankless task. There is enough reward for it. Personal experience shows that if we try to raise another man, the other man may or may not be elevated, but we are surely uplifted. Action and reaction are equal and

opposite. It is a fellacy, it is a nonsensical idea for people to undertake anything with the thought of benefiting others. Americans, you may or may not have been benefited from Rama's lecture ; Rama has been benefited by them, and that is reward enough. Everybody's experience shows it. Take up this cause with no eye upon reward. Your work will be its own reward. Unselfish work lays God under debt and God is bound to pay back with interest. Americans, go to India, preach and broadcast Self-Knowledge, Self-Reliance and Self-Respect or Vedanta. You heard Rama's lecture the other night on the "Secret of Success," and it was proved that the only success is practical Vedanta; and nothing else on the face of the earth. That is the only secret of success. Realize that Vedanta, realize that yourselves, live it and go there; you may not open your lips ; your very conduct, your deportment, your behaviour will educate them.

The most important duty which it is worth while to impress on the attention of those who visit India is to evoke in the Indians an adventurous spirit. The poor fellows live

not in the broad universe, they live in poor, little private worlds of their own creation (Jiva Srishti). The hampering caste system forbids a Hindu to step outside India. Visiting foreign lands and even embarking on board ships is not in keeping with stringent orthodoxy. At present the wealthy Hindus who pluck courage and heresy enough to put orthodoxy out of countenance and visit other countries, especially England, for receiving education, spend thousands upon thousands of Indian dollars abroad, and usually return to India as full fledged barristers or lawyers, and directly or indirectly, encourage litigation and spend the money tortured out of poor peasants, their clients; in buying brittle glassware, cutlery, tapestry, or pictures of English make in addition to some ruinous English spirits and drinks. What a terrible unproductive consumption of the capital, robbed from poor starving labourers whose irritability and litigency grows worse and worse according as their poverty and hunger increases.

There is a sore necessity of introducing in Indian poor castes the adventurous spirit of

the Japanese. Japanese boys come to America with just enough to pay their steerage passage. They work in the houses of American gentlemen and also manage to attend different kinds of schools. After spending a few years this way in America, they return to Japan with their pockets brimful of money, and their brains full of knowledge.

It is worth while teaching Indians to give up their superstitions, clinging to the soil; serfs of the soil they have made themselves through caste. They regard it somewhat sacrilegious to quit their forefather's land and thus make themselves serfs of the soil. In order to make them abreast of time, we should teach them that they ought to emigrate. People emigrated from Europe, came here to America, and they raised America to such a height that Europe is cast into the shade. If Indians emigrate, come out to America, come out to other places, India will have fewer mouths to feed, and the people who are left behind will be better off for that, and those who emigrate will also fare better. For the health of our physical system the blood must keep circulating, so for the preservation

of world's health, or any country's health, the people must keep moving, circulating and mixing with each other frequently, otherwise stagnation or death will ensue. If we go from England and America, and try to educate Hindus, however much we may try, we cannot evoke the spirit of real freedom, because the common surroundings, the ordinary environments of the people are paralyzing, the suggestions from all sides keep these people hypnotized into weakness. In order that the hypnotism may be shaken off, they should leave the country; and when they will visit America and other countries, even if they learn no books or trade there, by simply mixing with the foreign civilized people, they will unconsciously, willingly or unwillingly, get the spirit of freedom, their horizon will be enlarged, their sphere will expand, their thoughts will be extended. This is education by itself. *To see other lands is education by itself.*

In India, a Hindu or a Mohammedan or an ordinary native cannot dare approach an Englishman or American. He is afraid of a white man, stands at a respectful distance of

twenty or thirty feet ; he shivers and quivers at the sight of pants and hats. In a railway carriage, if a European is sitting, very seldom will a native be allowed to sit with him. On railway stations, Rama saw natives kicked out and driven out by Englishmen. If a European sees a native coming towards his house, the European asks his servant to go and drive him off, kick him out of the grounds. Thus by foreigners the Indians are hypnotized into weakness, weakness, weakness. And again by their own caste-fellows, by their own countrymen, they are hypnotized into jealousy, fretting, worry and differences:—he is somebody, I am somebody else, he is my rival, that is my enemy. Again in all the Government offices, the Government, through disposing of the coveted posts on caste or race considerations, encourages party spirit, and manages matters in such a way that each fellow should become inimical to his brother, and regard him a bitter enemy. The present political and social condition of India will not allow the spirit of freedom to take root in the people. What is education ? The goal of education is freedom

and nothing else. If education does not bring me freedom and independence (Moksha), fie upon it, away with it, I do not want it. If education keeps me bound, I have no use for it. Thus, in order to evoke in them true education or freedom, they should be helped to change their surroundings. How to effect this? One way to effect this is to go there and teach them.

THE URGENT NEED AND IMMEDIATE RELIEF

There is a more immediate way. O Americans, could you not raise, in the name of truth and justice, in the name of religion and philosophy, the name of Science and Art, could you not raise enough money to call some Graduates of Indian Universities to come over to America, and here to receive education in your industrial, mechanical and other useful concerns, in your Colleges of Arts, in your armouries and other places. Educate them and teach them weaving and mining and other useful arts. This is the most direct way of elevating India. Raise funds here, bring the Indians to this country. Those Indians who

receive education in America, could return to India and start Industrial Universities. They know the ways of the poorer classes, they know the language, habits and customs of the Indians, and they can do better work among the Indians as professors than your Americans can. American Professors can only teach the higher castes, they can only teach the rich men who know English already ; the poorer classes do not know English. In order to teach the poor we require people who know their language and their ways. This is the most efficient way and the right method to uplift Indians.

Indians, when they step upon the free American coast and find white ladies and gentlemen ready to warmly shake hands with them and receive them as equals, their fears are fled, the white man remains no longer a bugbear, faith in self is restored, the veil of Maya is rent and the spirit of freedom is practically secured. Let the Indian Graduates, trained in America, return as Missionaries of work and freedom in their motherland. Let the Gospel of Science and Art be preached by them in India. Let the people of India be

helped to spread practical Vedanta in their own country. This way when the wound gets healed, the scab will fall off of itself. When the people get the right kind of education, the other difficulties will disappear of themselves. If you could bring some Indian Graduates over here and educate them and instruct them for two or three years, suppose, these people on their return to India can immediately start work, can start business or work useful for themselves as well as for the poorest classes.

Even one capitalist of America could take up this noble work, could stand up and say, that he is going to lay out say \$ 1,000,000, to educate the Graduates of Indian Universities in America; if one of you to-day take up that task, take up that work and deposit even \$ 100,000 we can establish respectable scholarships for poor Indians to be educated in America. Rama appeals to the American Press. Rama appeals to each and all of Americans. If any one of you can step forward and take up this duty, you are helping the cause of the whole world. Supposing there

is no one among those present here who is so rich, could you not lay this matter before your rich friends, before your rich neighbours? Could you not ask your rich friends to have an interview with Rama? If you can't pay thousands, could you not contribute your mite? You can do that at least. Rama does not want you to give him anything to eat, Rama does not ask you to give him any clothing. Perish these lips if they beg anything for personal interest. This cause is yours just as much as Rama's. Rama is just as much an American as an Indian. The wide world is my home and to do good my religion. To Rama, Christ is just as near and dear to the heart as Krishna; to Rama Buddha is just as much his as Shankara. Rama belongs not to this sect or that, Rama is yours, truth is yours. In the name of truth, in the name of justice, in the name of humanity and American freedom, you are requested to step forward, feel for India. What are you willing to do? Some can serve with pen, some can help with speech, talk to their friends about it and make speeches on the subject. Some can help with

manual labour, some can aid with purse. Now say, Americans, each and all of you, say, in what way you are willing to take up this cause. How will you help ! The rich should give money, the heroes should step forward as teachers to go to India and work among the people, among even the low caste Pariahs. Gifted talkers should speak to their rich friends about this cause. The press must take up this matter with the pen. All those who are willing to help and are in right earnest about the truth, those who love their own self, are asked to come to Rama and give their names and addresses, writing out with their own hand in what way they are willing to help. If they want to deposit any money ; the money will be placed in the hands of trustees, Americans, your own Americans will keep that money. If you want to come and offer your services in other ways, do so right away that we may take a definite arrangement to commence the work systematically. What are you willing to do ? This is Rama's appeal to Americans on behalf of India. Rama makes this Appeal impersonally ; Rama is not

personally concerned with it. Rama is free wherever he be ; Rāma is not bound in any way. All the worlds are Rama's. Rama can live everywhere. But, see, India is your own feet, and you are the head. Neglect not the feet ; if the feet are sore and paining, you will totter down. God comes to you hungry in the bodies of Indians, feed Him ; God comes to you naked in the bodies of Hindus, clothe Him ; God comes to you needy and troubled in the shape of those people, attend to Him. Those people are benighted and suffering in order that you may be blessed with the noble virtues of charity and love. They are fallen in order that you may be saved. Thank you stars that you have got an occasion for exercising your higher feelings and noble endeavours. Avail yourselves of the opportunity ; gladly, cheerfully, lend them a helping hand.

America is educating Chinamen, Japanese ; Red Indians, and Negroes. America is sparing no pains even to prevent cruelty to *animals*. O America ! here are the Hindus, your own flesh and blood. Aryans, most grateful, affectionate, faithful ; neglect them not.

N.B.—All those who wish to know more on these lines can correspond with—

RAMA SWAMI

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This lecture was originally printed in America. Then about the end of 1903, it was published in an issue of the *Indian Mirror* (Calcutta). Again it was issued in a pamphlet form by the Edward Press, Sukkur, in April, 1905. The political condition of India has since changed in certain respects and some of the Swamiji's statements are no longer existing.

FACTS AND FIGURES ABOUT INDIA.

The superficial area of India is nearly two million square miles or equivalent to that of United States minus Alaska, Oregon and California.

The population is nearly 300,000,000 or about one-fifth of the human race. The population is 167 to per square mile for the entire Empire, including mountain, desert and jungle, as against 21.4 in the U.S. In the Province of Bengal, the population is 588 per square mile. Some parts of India have a larger population to carry than any other part of the world.

India has every variety of climate. One portion of its territory records the greatest rainfall in the world; another, of several hundred thousand square miles is seldom watered with a drop of rain,

One hundred and eighteen distinct languages are spoken in India, and 59 of these languages are spoken by more than 100,000 people each.

There are over two million Christians, out

of which more than one million are Roman Catholics, 453,612 belong to the Church of England; 322,586 to the orthodox Greek Church; 220,863 are Baptists, 155,455 Lutherans; 53,829 Presbyterians, and 157,847 miscellaneous Christians. These Christians (somewhat over 2,000,000) include the foreign population the British army, the foreign missionaries, etc. Thus the native converts to Christianity do not make a large figure, and these Christians who have been proselytized in India come from the lowest castes—the higher castes are altogether untouched. The British Government spends Rs. 4,500,000 annually from the Indian Treasury on Christian religion.

According to the last census, the enormous area of 546,224,964 acres is under cultivation, which is an average of nearly two acres per capita of population, and more than 22,000,000 acres produce two crops a year. As many as 175,735,000 people are wholly engaged in agriculture. 25,468,000 are more or less employed upon farms, 3,646,000 are engaged in raising cattle, 14,576,000 in producing food and drink, 11,220,000 are serving in

house-holds, 12,611,000 are engaged in the manufacture of textiles, 2,361,000 in the manufacture of glass, pottery and stoneware, 3,285,000 in manufacturing leather (all of the latter are Mohammedans), 4,293,000 in the manufacture of wood, cane and matting (all Mohammedans). Millions of Hindus are in what the census terms "disreputable occupations"—doing absolutely nothing. If they cannot do what their fathers did before them, they will do nothing.

Out of a total of 140,496,135 women in India only 543,495 are able to read and write—less than one out of a thousand. The total number of illiterates recorded is 246,546,175 out of total population of 300,000,000.

In 1900, A.D. 54,000,000 people were affected by famine. In the year of the Durbar, 5,000,000 died of starvation. The struggle for life is becoming greater every year. Wages are going down instead of up, notwithstanding the increase of industries, the extension of railway systems, and other sources of wealth and employment that are being rapidly developed.

More than 200,000,000 persons in India

are living upon less than 5 cents a day. More than 100,000,000 are living on less than 3 cents a day, and more than 50,000,000, upon less than 1 cent a day. At least two thirds of the entire population do not have food enough during any year of their lives to supply the nourishment demanded by the human system. In many parts of the country, families are compelled to live upon the average of a quarter of an acre of land, and millions more upon half an acre.

The men and women who work in the cotton fields of India are not paid more than \$ 1.50 a month. One cent is paid for a shave. The postmen employed by the Government, the letter-carriers receive a maximum of only 12 rupees a month which is about \$3. Able bodied and skilled mechanics, masons, carpenters and blacksmiths get no more than \$ 2 or \$ 3 a month; and book-keepers, clerks and others having indoor occupations, from \$ 4 to \$5 per month. Taking together all the wage-earners in India, their compensation per month is just about as much as the same class receive per day in the U. S.

Nearly two-thirds of the entire population are dependent upon rainfall for the prosperity and, one may say, for their lives. If there is a drought, there is a famine. They cannot earn enough to lay up food against starvation. Not lack of food, but lack of money causes the suffering from famine, as generally when there is famine in one part of India there is enough, and sometimes more than enough food raised in other parts of the country.

The net profit which the British Government derived in one week from the Railway departments was \$ 7,600,000 (the week of March 24, 1904). This is increasing constantly.

Ninety-five per cent of the Government employees in India are natives, and they receive only 35% of the entire sum paid to Government employees, 65% goes to the 5% which is made up of English officials.

The income of all foreign missionary societies for the year 1903 was \$ 20,298,057. This was used mostly in India.

The beginning of British capitalism in India dates from the founding of the East India Company in India in 1600, with a capital of

£70 000. East India Company-trade was abolished in 1833, from which date until 1858 the Company was simply an administrator of India ; and in 1858, after the Indian Mutiny, the Company itself was abolished ; but their policy remains. Their capital was paid off by loans which were made into an Indian debt on which interest is paid from Indian taxes. The Empire was purchased by the Crown from the East India Company, but the people of India paid the purchase money. The Indian debt, which was £51,000,000 in 1857, rose to £97,000,000 in 1872. During the 40 years of peace which have succeeded, the Indian debt has increased continuously. In 1901 it amounted to £200,000,000, on which the people of India have to pay an annual interest charge of between 3 and 4 million pounds sterling, or from 15 to 20 million dollars. This is equivalent to a debt of a thousand million dollars, on which they pay interest annually. What country in the world could stand any thing like this ? The Home Charges, remitted annually out of Indian revenues to Great Britain, have increased to £16,000,000. The pay of European officers

in India, virtually monopolizing all the higher services, comes to £10,000,000, (\$50,000,000).

One half of the net revenues of India, which are now £44,000,000, flows annually out of India.

(The above facts are given on the authority of a book published in England, "The Economic History of British India" by Sir Romesh Dutt C.I.E.)

The number of widows in India in 1901 was 5,439,360. There are 265,922 child widows in the Province of Bengal.

INDIAN WOMANHOOD,

. . . . Rama will now read from a lecture delivered by an English lady in London which was printed in an Indian paper. Rama reads from this lecture in order to inform you about the wrong notions and the false ideas which are spread in this country about the way of living in India. Some people are under the impression that people who visit India will be unable to do any work ; they are under the impression that the caste-system there is pronounced to such a degree that no American can mix with them. Many such ideas have been spread by some people who were never in touch with the Indians.

What a grand thing it would be to die for anyone whom we love ! O what supreme beatitude !

He alone loves who is willing to lay down his life for the object of his love. It is such love that makes one live and do great services. It is such love that India needs, it is the love

of such men and women that India needs who go to her to work.

Many false reports are spread by people who see not life in India, and yet live in India, just as you take a book, and wrap it in oil-cloth and submerge it in water, the water is all around the book, but does not get to the book. Just so people live in India, but do not mix with the people of India. they do not become one with the people of India. Here is a woman who lived India, and lived in the Indian style and is bearing witness. Rama wishes Americans to visit India in the same way as this woman. If you go as real workers, you will have to spend no money from your pocket. People there are supporting millions of men. The people there are very poor, but they are very generous.

Rama never saw Indian monks have money with them. When they visit the streets, it is always understood that they do so to get alms to appease their hunger, and every woman in India takes it as a duty laid upon her by God, to feed the hungry and administer to the needs of those who pass by her house as needy

persons. If a monk should happen to pass the house of some woman who had nothing in the house to feed the hungry, Rama knows what would happen. Pathetic tears would stream forth out of her eyes, when she has no food to give to a poor monk. Any body who walks in the dress of a needy or hungry person is looked upon as a monk; a monk does not mean a Swami. If you are in India and are hungry, you will be honoured as a monk. Whoever has no money with him or no clothes with him is a monk.

ABOUT WIFEHOOD.

It is very generally represented in America and England that in India wife is not respected and loved. This is a very false idea, for in India the wife is more loved and respected than in this country. In this country the wife is loved, kissed and fondled in public, but in private the wife is rejected. In India the husband pays but little or no respect to the wife in public, but in his heart of hearts he worships her.

In this country the public treatment of the wife is more important than the private, but not so in India; the husband pays no attention to the wife in public, but the husband in his own way sacrifices everything to the interests of the wife. He spares no pains to advance her happiness, but the difference lies in the fact that the women of India are not educated to the same degree as the men. But are women educated in this country to the same degree as the men? The men in India are not educated to the same degree as in this country, nor are the women.

To-day all the blame is placed at the door of the marriage relations in India, but this is not right, it is not the correct solution of the problem.

In India a man dare not call the wife as "my wife", never can a man refer to the wife as my wife. Such words are looked upon as obscene, as sacrilegious, as shameful. A man in India never uses these words and when he refers to the wife, he addresses her or refers to her as the mother of my son, he says "My Krishna's mother, or my Rama's mother, etc."

"There was a hut where a boy was plague stricken."

In India the law is that none of the family be permitted to come near the one who is plague stricken.

This grand woman went to the hut of the plague stricken boy, and by some means gained entrance. She remained there and exposed herself in order to nurse the poor boy who was dying of plague. Finally the mother of the boy was admitted and the dear boy was lying with his head on the feet of his mother and there he was dying ; that according to the

Hindu religion was a death in the Holy land; just as when a Christian dies with his head on the feet of Jesus. When an Indian boy dies with his head at the feet of his mother, he looks upon that death as very sacred.

In this country you worship God as the Father, "The father who art in Heaven." In India God is worshipped not as the Father but as the Mother also. The word mother is the dearest word in the Indian language; 'Mata Ji' the blessed God, the dearest God.

When a Hindu falls sick or is suffering excruciating pain, at the moment of pain the words that escape him are not 'My God'. No; it is 'Ma, Ma' which means mother, mother; this is what escapes from his lips, this is what comes from the innermost depths of a Hindu's heart. Mother is the word which brings the deepest feeling from the soul of a Hindu.

WISDOM Vs. KNOWLEDGE

(AN ARTICLE SENT FROM AMERICA FOR THE
PRACTICAL WISDOM, PUBLISHED FROM
THE SHANTI ASHRAM, MUTTRA, U. P. India.)

"Whoever walks a furlong without sympathy, walks to his own funeral drest in his shroud."

Wisdom and learning are not identical. They are not always on speaking terms. Learning looks backward to the past. Wisdom looks forward to the future.

Wisdom has been defined as knowing what one ought to do next. Virtue is doing it.

Wisdom—without virtue is a weariness of the flesh. But as volition passes out into action, and science into art, knowledge into power, so does wisdom into virtue. And where thought does not go over into action and precept into practice, there results mental dyspepsia or spiritual constipation.

Says an American humorous writer:—

"I've thought and thought on men and things,
As my uncle used to say,

If the folks don't work as they pray, by links,
 Why, there ain't no use to pray.
 If you want something and just dead set,
 A pleading for it with both eyes wet,
 And tears won't bring it; why, you try, sweat,
 As my uncle used to say "

The power of safe and accurate response to external conditions is the essential feature of sanity. Inability to adopt action to need is a character of insanity. "Change or Perish" is the grim watchword of Nature. Keep pace with the advancing time and you can survive in the Struggle of Life. (India, take note.)

The spirit of all practical wisdom is pointed out concisely in the simple and saving advice of Krishna. "Thy business is with the Action only.; never with the reward or merit accruing from it; let not the fruit of action entangle thee; nor be thou the slave of inaction."

"And live in action! Labour! Make thine acts
 Thy piety, casting all self aside,
 Condemning gain and merit; equable
 In good or evil, equability
 Is *yoga*, is piety!"

Be in the struggle ; That is your duty. A true hero loves engagement (Action) as ever a lover wooed his sweetheart. In case of death in the field you bring glory to heaven or Truth (*i.e.*, advance the cause of Evolution and Cosmic Progress by letting the *fittest survive*), and in case of victory also you let the real Power, Truth (*sat*) shine through you. In reality you are the truth that conquers and not this body or that which is consumed in the strife. You are ever victorious. As Truth's self shine, shine forth as energy of Life.

"Either—being killed—

Thou wilt win heaven's safety, or—alive
And victor—thou wilt reign an earthly king.

Therefore, arise thou son of Truth ! brace
Thine arm for conflict, nerve thy heart to meet—

As things alike to thee—pleasure or pain,
Profit or ruin, victory or defeat.

So minded gird thee to the fight, for so
shalt not sin."

The true gauge of success being spiritual growth, and not outward gain or loss, defeat is as glorious as victory.

*"Shah swar-i-khush ba maidan amadi goye
bizan."*

O happy knight you happen to be on the
playground (world,) hit on ! hit on!

A man's strength of character bears a
direct proportion to the extent of trials he has
undergone.

"Then welcome each rebuff

That turns earth's smoothness rough.

Each sting that bids not sit, nor stand, but go !

Be our joys three parts pain !

Strive and hold cheap the strain ;

Learn, nor account the pang ; dare, never
grudge the thrice.

For thence a paradox

Which comforts, while it mocks,

Small life succeed in that it seems to fail."

VIRTUOUS SPIRIT

Waiving all conventionality and superficial
mode of talk, and appealing directly to the
facts of innermost experience, we see that all
wise counsels, rules of conduct, authoritative
obligation, categorical imperatives, "Thou
shalt not" and "Thou shalt" are only vain
efforts to infuse life into one who is not firmly

rooted in his own Godhead whether consciously or unconsciously; and these are out-side electric charges which can at best but move this muscle or that of the dead carcass, being never capable of inspiring more than a sham life.

"That which is forced is never forcible."

Unless Love build the house, they labour in vain, who build it.

It is true that the "miracles of genius" were always "miracles of labour," but what seems painful labour from the standpoint of others was always a most enjoyable play in the eyes of genius herself.

That lifeless, insipid work which I (personal ego) have to labour out, I better leave alone. If the work does not do itself through you as an efflux of the soul, your strained exertion furnishes but a poor excuse for doing it. Such dull prosaic work dragged along by the credit-hunting small illusory self (egoistic consciousness) is described by Shankar as the twin of bondage (slavery).

A boy was merrily whistling in the streets, a policeman objected. The boy replies:—"Do I whistle? No, Sir, it whistles itself."

Let a nightingale or dove be perched on the top of a stately cypress and full delicious *notes* begin *instantaneously* to flow from the bird. Let the little self be flung into Infinity. May you wake up to your oneness with Light and Love (Sat-Chit-Anand) and immediately the Central Bliss will commence springing forth from you in the shape of happy heroic work and both wisdom and virtue. This is inspired life, this is your birth-right.

"From himself he flies

Stands in the sun, and with no partial gaze

Views all creation; and he *loves* it *all*

And blesses it, and calls it very good"

"It is *difficult* to find happiness in one self", says Schopenhaur, "but it is *impossible* to find it anywhere else."

All great work is done *impersonally*, in spite of the prudent little self and not by it. The Sun simply shines in His native glory as a disinterested witness—Light, (Sakshi) and lo! the rivers are unlocked from their snowy cradles, the breezes begin to dance with glee, all Nature is in activity, animals wake up, plants grow on, violets and roses blow on, and even

the sparkling flowers of men, women and children's eyes open up at the mere presence of the Sun's glorious majesty.

You have simply to shine as the Soul of All, as the Source of Light, as the Spring of Delight, O Blessed One, and energy, life, activity will naturally begin to radiate from you. The flower blooms and lo! fragrance begins to emanate of itself.

If anybody not knowing the art of swimming perchance fall in a lake he will naturally be buoyed up by the water, but the losing of calm and his desperate struggling with the hands and feet makes him sink helplessly. So, the care and anxiety-worn struggling little ego, is the drowning sink for man. Says Jalal-i Rumi :

“Heavenly manna was showered daily to the Israelites in the forest, but some graceless scoffers out of Moses' host

*Dared to demand the onions,
And manna was lost.”*

What aches the head, bends the back, or chokes the chest? It is walking on the head instead of on the feet. Let your feet be on the earth, and your head in air filled with

heavenly joy; invert not the divine ordinance, put not the earth on your head and call it sane living, take not the appearances more seriously than the divine (real) Self.

They say a man threading the forest in search of mushrooms tramples down oak trees under his feet. Beloved, why should your attention be dead set on petty gains and losses so as to miss the Infinite bliss (Atman)? Is it the responsibility-ridden, duty-stricken, honour-laden(false) ego that really effects any deed? A fly on the flanks of a horse might just as well claim that *it* makes the horse run and drives the carriage.

Obtrude not the little I (ahankara) in the way of the effulgent outburst of ecstatic Truth. Trust, Trust that power. The true Self, whose presence caused the poor little ameaba unconsciously to evolve up to your human form divine. Law is still present; and that God being neither asleep nor dead there is no fear of fall.

Like birds that slumber on the sea
Unconscious where the current runs
We rest on God's Infinity

Of bliss that circles stars and Suns.

Trouble and pain is another name for feeling yourself a prisoner and slave of conditions and circumstances. Shake off all atheistic delusions of isolation. If the Ruling Self of outside Nature were different from your own Inner Self, there were no other course left for you but to hang down the head and be damned. But, as it is, thou appearest on the one hand as garrisoned by environments and the other hand thou appearest as those environments and conditions. The looking glass is in Me (in my hand) and I am in the looking glass.

I heard a knock—a hard, hard blow—

On my door and cried I : “Who is it? Ho !”

I wondering waited entranced, and lo !

How soft and sweet Love whispered low,

“Tis thou that knockest, do you not know ?”

According to the true interpretation of Musalman Scriptures even the Archangel was hurled into perdition by refusing to recognise the Supreme (God) in man (Cf. *Alastu Qalubala*, &c.), and even the rankest sinner inherits Heaven through realizing God (*Ahd*) in man (*Ahmad*).

This practical, living perception of "my Self as the Self of all others" is the true saving Islam (*Shardha, Faith*). To call it mere belief is doing no justice to it ; It is the "*Ultimate Science*" (or *Vedant jnanam*) ; It is the art of arts. It is the Law of Laws.

What is the final test of truth ? We can trust our life to it. And yes, you can safely trust your life and all to the fact underlying all phenomena : "I and my Father are one," "That Thou art," (*Tat tvam-asi*).

The Law of gravity might even deceive your trust in it, but the Law of Spiritual Unity never deceives. Just *feel* this unity and you find all creation behaving as your own body. Gold and Silver cannot *insure* your life, O deluded immortal ; Thou it is that lends life to *Prana*, lustre to gold and silver and light to the Sun and stars.

People do not make rapid progress because the load of outside opinions, conventionality and things sitting like the mighty Himalayas on their back (nay, breast) does hardly let a single step be advanced. Free yourself of unhealthy superstition or limitation. In your

mind must be a liquid which will dissolve the world whenever it is dropped in it. The universal solvent of *Jnanam* (self-knowledge) will hold the universe in solution and yet be as translucent as ever. Provided you think aright, the Heavens falling or the Earth gaping, will be music to you to march by. No foe can ever see you or you, him. You cannot so much as even *think* of him..

In music the different notes may succeed and precede each other in regular sequence (as cause and effect) ?; the symphony is not understood by examination and comparison of the notes alone but by experience of their relation to the deepest feeling which inspired the piece, which sustains the piece, which is the origin of the piece and the result of its performance, the *alpha* and *omega*.

So is not Nature explained by dwelling on its surface—laws—laws and superficial causation but by “its *becoming* the body of Man.” Unless you *feel* all, you know not all. Diving into the reality sounding below the names and forms, passing free, free into woods and fields, mountains and rivers, into day and night,

clouds and stars, passing free, free into men and women, animals and angels, as the self of each and all—This, this is life, this is Self-Knowledge, this is practical Wisdom.

The whole world is bound to co-work with one who feels himself one with the whole world.

Jnana (Fundamental Truth, "That thou art") being realized on the *Causal* plane or penetrating the core of the heart becomes overwhelming love, universal oneness, feeling and living ecstasy which like the effulgent Sun although it asks nothing, begs no reward, seeks no fruit (being perfect renunciation on the *mental* plane) yet must spontaneously pour itself out as wonderful energy and powerful action on the *physical* plane.

Hence, realized *Jnana*—Renunciation in Action through Love !

Within the temple of my heart
The light of love its glory sheds.
Despite the seeming prickly thorns
The Flower of Love free fragrance spreads.
Perennial springs of bubbling joy
With radiant sparkling splendour flow.

Intoxicating melodies
On wings of heavenly zephyrs blow.
Yea ! Peace and bliss and harmony—
Bliss, oh how divine !
A flood of rolling symphony
Supreme is mine
Free birds of golden plumage sing
Blithe songs of joy and praise.
Sweet children of the blushing spring
Deep notes of welcome raise.
The roseate hues of nascent morn
The meadows, lakes and hills adorn.
The nimbus of perpetual grace
Cool showers of nectar softly rains.
The rainbow arch of charming colour
With smiles the vast horizon paints
The tiny pearls of dewdrops bright
Lo ! in their hearts the Sun contain,
O Joy ! the Sun of love and light,
The never-setting Sun of life.
Am I, am I
That darling dear
Came near and near—
Smiling, glancing,
Singing and dancing.

I bowed with sigh
He didn't reply;
I prayed and knelt
He went and left.
"Why cut me so ?
Pray stay, don't go."
He answered slow ;
"No, no."

I entreated hard
"Pray, sit by me, Lord."
He answered ;
"Wouldst thou sit by me ?
Then do please sit by thee."

I :—Do unto me speak
He :—"Enter the inner silence deep."
I :—"I would clasp thee and kiss,
Dear, grant me but this."
He :—"Wilt thou clasp theysself and kiss."
I am one with thee, why miss ?"

My form divine
I, an image of thine.
Why seek the form
O source of charm ?
With thee I lie
You outward fly.

Don't slight me
Nor outward go.
I have no scruple of change, nor fear of death.
Nor was I ever born
Nor had I parents.
I am Existence Absolute, Knowledge
Absolute, Bliss Absolute.
I am That, I am That.
I cause no misery, nor am I miserable.
I have no enemy, nor am I enemy.
I am Existence Absolute, Knowledge Absolute,
Bliss Absolute.
I am That, I am That.
I am without form, without limit.
Beyond space, beyond time,
I am in every thing, every thing is in me,
I am the bliss of the universe.
Everywhere am I.
I am Existence Absolute, Knowledge Absolute,
Bliss Absolute.
I am That, I am That.
I am without body or changes of the body.
I am neither senses, nor object of the senses.
I am Existence Absolute, Knowledge Absolute,
Bliss Absolute.

I am That, I am That.

I am That, I am That.

I am neither sin nor worship,

Nor temple, nor virtue,

Nor pilgrimage, nor books.

I am existence Absolute, Knowledge Absolute,
Bliss Absolute.

I am That, I am That.



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